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AUTHOR	Chatham, Ronald L., Ed.; Redbird-Selam, Helen M., Ed.
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ABSTRACT

A three-day institute on Indian adult education and the voluntary sector was sponsored by Church Women United. The speeches dealt with Indian culture and Indian people, effective approaches to teaching, ways teachers can communicate with students of a very different culture, and practical suggestions for Indian adult education programs. The institute is part of the effort of Church Women United to help enable women to become leaders in community services for minority groups. A list of references for further reading is provided. Current trends in the religious sector of voluntarism are discussed in an appendix. (KM)

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INDIAN ADULT EDUCATION

AND THE VOLUNTARY SECTOR

Monmouth, Oregon, Institute

sponsored by CHURCH WOMEN UNITED
at OREGON COLLEGE of EDUCATION
October 18-20, 1972

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Proceedings of a Conference
Sponsored by Church Women United
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EDITED BY

RONALD L. CHATHAM
AND
HELEN M. REDBIRD-SELAM

Monmouth, Oregon
February, 1973

CHURCH WOMEN UNITED IN THE U.S.A.

Church Women United is a national movement through which Protestant, Roman Catholic, and Orthodox women express the ecumenical dimensions of their faith and work. Units of the national movement are organized in every state through 2,300 local communities. Participation is open to all Christian women who wish to manifest their unity through fellowship, study and cooperative action. Church Women United seeks the development and renewal in every community of a commitment of Christian women to one another across all lines--race, age, education, denomination. It also aims to enable women to make their full contribution to society and to venture in new forms of witness and service in the community.

Participants in Church Women United celebrate together annually on three special occasions: World Day of Prayer, May Fellowship Day and World Community Day. A national Ecumenical Assembly is convened every three years to elect national officers and a board of managers. At the April 1971 assembly held in Wichita, Kansas, Mrs. Clarie Collins Harvey was elected as President to head a Board of Managers of 140 women from nearly 40 denominations and representing all ethnic groups in the United States. The national office is located in New York city with Miss Margaret Shannon as Executive Director and a staff of approximately 25 persons.

For further information write to: Church Women United, Room 812, 475 Riverside Drive, New York, New York 10027.

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ESKIMO PRAYER

Is there any remover of difficulty, Save God!

Say, Praised be God. He is God.

All are his servants and all abide by His bidding.

Nootka Bark Gatherer

A Nootka lady of the Pacific Coast country (Nootka Sound) illustrates one of the many uses of cedar bark in the region. Here it is worn as a dress. Shredded cedar bark could be used for dresses, for capes, for shirts, and for making leggings. It was used in the making of mats, as a rope tinder for the fire, for soft padding on baby boards and baby baskets, and it could be mixed with goat's wool and feathers for a blanket.

The Nootka were located on the west coast of Vancouver Island from Cape Cook on the north to beyond Port San Juan. In this part of the country, the cedar tree is prominent, and much use is made of it. Schlageter says that women of the Pacific Coast "wore their conventional cedar bark dress, let their hair flow unbraided and resorted to paint and arm and leg ornaments."

THE CONFERENCE CENTER

FOOD SERVICES BUILDING

OREGON COLLEGE OF EDUCATION

Dr. Ronald Chatham: Good morning. I think that we now will officially open the institute on Indian Adult Education and the Voluntary Sector which is being held here at Oregon College of Education at Monmouth, Oregon, under the sponsorship of Church Women United. The purpose of this institute is to identify the cutting edge of Indian Adult Education today and to discover appropriate and effective ways to support Indian Adult Education in the community. What we have tried to do and what we will try to do under the sponsorship of Church Women United is to bring together with you some people who have been working in this area for some time and together through a little cross-exposure and back-and-forth response, attempt to get on the frontiers of what's moving today in the United States.

The first thing I would like to do, however, is to turn the microphone over to Mrs. Alice Leppert and Mrs. Dorothe Dow, who are representatives of your sponsors, the people who are putting on the institute for you, and let them comment on some of the purposes they initiated by setting this up.

Mrs. Alice Leppert: Thank you Dr. Chatham. We're delighted to see you here. We're delighted that you represent so many different kinds of community groups from the various states that you represent. Some of you have asked for a little indication of what Church Women United actually happens to be and I'm very happy to tell you this briefly and if you have any additional questions, you can see Dorothe or me later. Church Women United is an autonomous organization which is national in scope. It is composed of women who band themselves together in local communities in all the states in the United States. These women are usually members of the Protestant denominations, the Roman Catholic Church, or the Orthodox Churches, so that in a sense you can really say that there is a background of faith in action as part of our motivation. We are a group of women and in response to the new challenges facing women today, we have not majored in emphasizing certain programs but we have majored in emphasizing the development of leadership among women. And of course when it comes to Adult Education no one who really has a feel for that field would ever say that Adult Education should be decided by certain experts alone, but that it must come from the people who are being served. Since we believe that so definitely, part of the voluntary

program in our particular work is related to Indian education, part is related to Adult Education for Spanish-speaking minorities, and our first workshop was held in 1970 for black women who were interested in Adult Education.

The first workshop was held at Florida State University where we did the same thing that we are doing here today in a way. We brought together black women who were interested in Adult Education and women who were representative of the leadership of Church Women United locally and had a conference on the right to read as it related to the disadvantaged groups in the South. And then more recently we had a workshop in San Antonio, Texas, where we met on the campus of a college there and we had the same kind of format. So that now here, we did want to put the workshop out in the Pacific Northwest area. If we'd had a great deal of money in our budget we would have included ten states, but as it is we're delighted that as many states are represented as are here. And one of the functions of the national staff, then, was to look for persons who have very knowledgeable fields and national recognition in the field of training institutes or in the field of helping Indian adult programs decide how to develop or how to develop more wisely, and as we talked to the people in the Adult Education movement who were Indian women themselves, we discovered that all fingers pointed to Oregon College of Education in Monmouth, Oregon, because they knew there were really great persons here on the faculty who could really help us do this.

Our organization, Church Women United, is really trying to empower women to be decision-makers in their local communities. We're trying to help our women see that the movement now in Adult Education is in the field of these larger social and economic development programs, most of which have an Adult Education component.

We feel that this conference, this workshop, is going to be educational all the way through, not just when we're in this particular room because we know that we brought here some people who have had very wonderful experience in programs of their own and we hope that you'll tell about what you're doing, that you'll converse with all the other members of the workshop and that we will get some very good cross-fertilization of ideas here and we do say to you that we are delighted to have you here and we're delighted to be at this particular location.

Now, may I introduce Dorothe Dow, my colleague in a section of Church Women United called the Volunteer Services Section, and Dorothe will tell you a little bit about her work and how it relates to what we're doing here.

Mrs. Dorothe Dow: Thank you, Alice. Well, I don't think I need to say that I'm delighted to be here and delighted that I had a chance to meet some of you yesterday as you got off busses and got off the planes. I think that what I'd like to start out telling you about is

my role in the office, National Office of Church Women United, and the fact that I'm one of those people who is in the field so to speak, because I'm in Washington, D.C. and national headquarters is in New York City. There are several of us on the national staff who are in the field. What we do is in different or various parts of the country so that we feel that we can do this very well from almost any place in the country.

Volunteers in Community Services is that part of Church Women United that works with local communities, that works with groups of women who are doing the actual work in their communities. Now this might be through their local council of Church Women United, or it might be through local hospitals or whatever.

One of the programs that Church Women United is a part of, and its a national program, is called Women in Community Services, WICS. WICS is a national organization made up of six women's groups. Those groups are Church Women United, National Council of Negro Women, National Council of Jewish Women, G.I. Forum which is Mexican-American women, and MULAC, which is an organization of Latin American citizens. Those six organizations have come together since 1964 to recruit and screen for Job Corps girls. They are for girls who are in poverty and need to know about programs in their communities or programs nationally that would help them to become trained to further their education. And Church Women United is committed contractually to the WICS program so that we are seeking volunteers almost constantly to meet the needs. This year we're going to have to find about 2,000 volunteers nationally and those six organizations are going to have to do that. And that's in addition to the thousands of volunteers who are already working for WICS. That program keeps us busy.

The other things that I'm doing for Church Women United--I work with adult programs and Adult Education programs. The interest that we have in furthering health workshops or health programs, again, talking to women, bringing them together in workshops, seeing that they get some good insights into health problems, Adult Education problems, and child development problems and take those back to their communities. I'm in Washington, D.C., and I've had the opportunity to work with the local council of Church Women United in Washington and they have sponsored an organization that was newly formed and now has a base of operation and are going ahead to implement a child development program. I think that where we can we'd like to be that kind of help to communities. I know that Alice Leppert does this very well. That if there's a council or unit of Church Women United that wants some real help in planning a program or getting it started in their community, that kind of help we can give.

I don't know what else I can tell you about. I think we can go on and I hope that as we're here for the next two days that we can talk and if there are some problems that we can share or some help that we can give to you, that we'd be glad to.

Mrs. Leppert: Dorothe is the mother of five children and I'm here to tell you that she manages her family and her career very well. I've been her roommate on several different occasions and her nightly ritual is phoning home and checking on everything that's happened during the day! I've really been very impressed, and very pleased too, because to me it's a great testimony to the fact that a woman can really make a great contribution but at the same time she's not letting her family responsibilities get away from her. I thought you maybe might appreciate that.

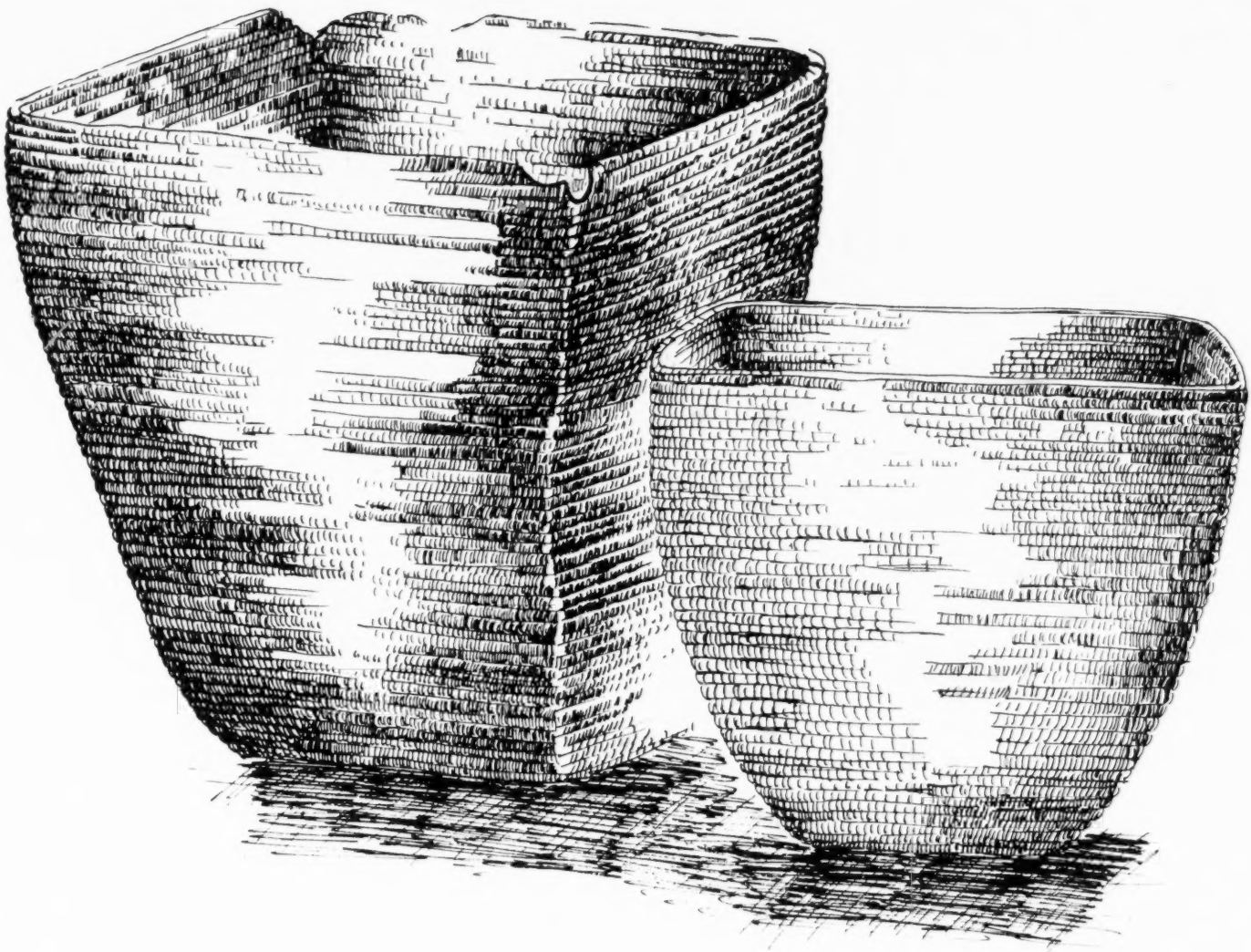
Mrs. Dow: Well, I think from talking to some of the women that they're doing the same thing. I think we do what we have to do, and I think that a lot of us just have to do it.

Mrs. Leppert: Thank you, Dorothe. One thing that I think you might have discovered as Dorothe went along and was telling about those organizations that are in the national coalition for WICS, did you hear any Indian program mentioned? (No.) You didn't. I sit on the national board of WICS and I meet the representatives of those six organizations. We are looking for an Indian organization that will apply for membership in WICS and if you happen to have any ideas on the subject, please speak to me because we would like to find an organization that represents a major cross-section of the Indian population or Indian community that would be interested in applying for membership.

When the coalition first started out, it included four groups and then the two Spanish ones, MULAC and American G.I. Forum, petitioned for membership a little later. And, you know they're the ones who know how to recruit the Spanish-speaking young women, don't they? Now we're looking for another unit that will represent the Indian American community and we really would like to have ideas about that because, again, I think you understood from what I said about Church Women United we don't really want to have that old, maternalistic point of view, that lady bountiful point of view that says, "We're going to do everything for you. . . .We're going to do it in our own way."

What we really want are persons that represent the various communities having a say in the programming from the very, very beginning; so if you have any ideas on the subject of who might petition for membership or who might be interested, I hope you'll speak to us about that because I would be very willing to carry the ball at national WICS headquarters and see what we can do--and nothing would please me better. One of the things that I did for the National Reading Center was to see to it that an Indian woman got on that national board, because when I looked at the Board of Directors of the National Reading Center there wasn't a single American Indian woman on the Board. And we were able, through our contacts in Church Women

Berry Baskets



United, to find an outstanding woman from Tulsa, Oklahoma, who can represent the Indian community on that Board. But, this is a role that as an organization we can play. All we want to know is who would like to join with us in getting some goals that are commonly accepted both by Church Women United and by various community groups.

Dr. Chatham: Thank you very much. We'll now have our first speaker of the morning, who will speak on Culture Conflict in Educational Settings. It is my pleasure to introduce to you Dr. Helen Redbird-Selam, Professor of Social Science here at Oregon College of Education, and my very good friend who I've introduced at hundreds and hundreds of workshops and institutes it seems like since time immemorial. Helen is from the western band of Cherokees, and she's been here at Oregon College of Education now since 1956. She heads up the Training Center for Teachers of the Disadvantaged on this campus which encompasses, as I mentioned to many of you in our informal discussion which we had at Portland, sociology and anthropology and the various graduate programs that we have in terms of the training of the disadvantaged. So, Helen, without any further comment I welcome you back to Oregon, I know you have been away to New York City, and we'll look forward to hearing what your comments are on Culture Conflict in Educational Settings.

Dr. Helen Redbird-Selam: I've built up immunity to Northwest "bugs," but I don't have any immunity to New York "bugs" and so I have a New York "bug" this morning. I really don't talk through my nose all the time, so you'll excuse that, I hope, today.

Well, good morning ladies. Did you know that one man tried to crash your meeting and you know it's hard to get Indian men to come to a meeting and I almost encouraged him, but I said "No, I think that the ladies are going to have their say this time and so, go find another lady to come!"--but you almost were "crashed" by a male and next time consider if you want also to have Indian men. It is hard to get them to meetings, especially meetings of this kind, but you might consider them as participants in future meetings.

I'm going to read you portions of my presentation and then other portions of the presentation I will clarify for you by example. This presentation has no bias of any one particular academic discipline. It is rather a synthesis of what has been learned from Indian populations and from what has been learned from conducting sessions for individuals in teaching whose primary population for education is the American Indian.

The first one that I would like to consider with you this morning is no one bureau or no one Indian speaks for all Indians and natives about their ways and their way of life. If you're going to work with the native population, to me, that is the first thing you must

internalize. That the Bureau of Indian Affairs does not speak for the tribal people. That no one Indian speaks for the tribal people. And this you must internalize and you must internalize it first, because everything else falls into place after that.

For those teaching in and around reservations or native-claimed land, attention must be given to that tribal grouping in that environmental set. Each tribal grouping must be considered in their setting and must speak for themselves on the details of their way of life and what they consider important in the decisions involving them with education. To clarify that, let me say this. On Monday I met with the Ford Foundation in New York and the Ford Foundation has access to all kinds of information, all kinds of consulting people, and it was interesting and amusing and yet tragic to hear them talking about who does represent the Indian. They talk about my Indians and somebody else talks about my Indians, and which Indian is more authentic. Does having long hair and a braid make you more authentic than one other group of Indians. It's very difficult for those people that work at this kind of level to understand that the tribal people are legally and administratively decided by law and legislative practice.

This is known as a treaty base, whether it is executive or by treaty with a particular group, it is the tribe that has the sovereign, legal status. The tribe speaks for the people. Their tribal councils, their governors, whichever person is elected by that group speaks for that particular tribal group. The A.I.C. does not speak for it, the National Congress does not speak for it, the Bureau of Indian Affairs does not speak for it, that tribe--it is the tribe that is the most significant grouping in relation to the Native American. This causes people no end of confusion because it relates right back to the urban Indian. There is no tribe called "urban Indian." This is the basis of the conflict in relation to deciding programs about urban Indians, because there is no tribe. You must have a status that is recognized by the United States government as a tribe under law, or you have no autonomy for making decisions under the United States government as tribal. You have the same right as any other citizen, but it is not tribal which means aboriginal rights, aboriginal status. The Yaquis, for example, in Arizona, are a tribe historically and anthropologically, they have resided in the United States as long as any of the other tribes in the Southwest; but the United States government does not recognize them as a tribe under the governmental system of our country; therefore, it has no tribal status in our country, none whatsoever. It is recognized by the country of Mexico because that tribe comes predominantly from Sonora.

So you must have a tribal status and recognize that it is the tribal government and probably in relation to the fact that no one tribe speaks for, no one individual speaks for a tribe, one of the other things volunteers need to internalize in their behavior is be careful to not take sides with factions in a tribe. Tribal politics are the dirtiest politics you can ever get into. You're dealing with

an objective goal, you stay with that goal, if you're educating, you educate anybody that comes through the door--you don't determine who's speaking for what or how they're working, you don't counter one family grouping against another family grouping because the political factions may be hundreds of years old. Tribal politics are nasty. And inter-tribal politics are even nastier. If you're teaching reading, you can teach reading to anybody, it doesn't matter what his last name is. You can have a piece of paper, a book, a pencil, whatever it is, it's to be used in relation to your goal so I would say that you use the scientific principle, empirical evidence, rather than deal with value judgments, and value statements.

I'm sure these other ladies that are of tribal descent here can explain to you about how difficult it can be for the person who tries to sort out the tribal factions It is literally impossible. Because the tribal factions not only depend on economics and social status, they also depend on which person is related to whom. And you can't figure those things out because they go by both biological and traditional means in determining who is a relative. So my first caution would be define your educational goals and remember that you can speak to anybody, gather data from any source, but the business of finding out who exactly speaks for the tribe--the tribal council, by law, is the one that is to make the decisions for the particular group. This is under the legal structure.

The other thing that I would caution you in relation to tribal groupings is the factors related to inter-tribal groupings. That is, just because you may have experiences about one tribal grouping, when you go to work with another tribal grouping or you're working with an urban grouping, you don't bring up consistently all of the things about this one tribal grouping that will insult or interfere with accomplishing your goal. For example, I am of the western band of Cherokees. Now when I work with tribal groupings I never mention the western band of tribal Cherokees. Because they don't want to hear about that. They want to know about their tribal grouping in their tribal setting. And so this might be a caution to you in understanding the uniqueness of tribal setting because the history varies for them, the language varies, and their ways vary. Just because they're tribal people, it is difficult to always put the same kind of structure from one tribe to another.

The next item I'd like to consider with you is that uniqueness is normal. With the exception of identical twins, no one is likely to ever find another like themselves. Variation is normal among the species. It is always interesting to us who are Indian that those who are not Indian are always telling Indians how like they the Indians are. Groups call to Indians to join various marches and campaigns because of common adversity, other groups call to the Indians to join their spiritual or religious ways because of the various Indian explanations of the universe and of known of primitive, others say openly there are no differences--we are alike. Indians are like other

differentiated human groups in the society in that they belong to the same species and can mate and reproduce other members of the species. They can sometimes share their blood with other members of the species. Nevertheless, the reality must be faced that even though Columbus gave the Indians a misnomer, even he recognized there were differences.

To be more specific, what are these areas of differences that can be incorporated in the educational process. The first educational concern is that Indians differ in geographical placement. This difference in geographical placement puts tribal people in only certain land masses of the world--North and South America. These are their designated geographical land masses. So when you start talking to them about migration patterns, migration across the Bering Strait, know which tribe you're talking to, because if you do not you may alienate that particular group because a great majority of the tribal people do not believe the Bering Strait theory.

Audience: Dr. Redbird-Selam, are you including the Canadian Indians as part of this North American segment?

Dr. Redbird-Selam: Yes, the entire continent, geographical continent of North America and South America. These are where our tribal people are. So when you talk about migrations, be sure that you are aware of which group that you're talking to because they have their own mythology, their own creation stories, that are in relation to geographical area. You must also be very careful, this is true in the Northwest, Alaska it will vary, most of the tribal groupings have creation stories. They are not supportive of evolution. Tribal creation stories are similar to the Christian creation story. They do not accept evolution or the Bering Strait theory. And one needs to be aware of this, particularly in working with the young, full-blooded Indian male, because he is the one that will carry on the religious notions of the people and he can be quickly alienated from the educational process if you start getting into arguments in that particular area. The notion related to creation is also characteristic of change. It is instant change in the spiritual workings of the people, that is, an individual can change as quick as light to another animal form. Again, it is a matter of creation, it is not a matter of evolution.

You need to be aware of this in their geographical placement. These land masses are unique in environmental and ecological aspects. The way Indian tribal people perceive them is directly related to their environmental set. For example, the Northwest people have very strong feelings about their mountains and their water. They believe that if you have a heaven in a Christian sense, the mountain is where they believe their spirit goes. Their religious setting, their philosophy, is greatly structured to the mountains and the water. It's in their environment. It's an environmental, ecological sense. This is why the Yakimas are very concerned about the return of their

Sioux Bone Necklace

mountain. This is why the Pueblo were very concerned about their mountain. Because that is your church, the mountain is the church. It is the spiritual setting. It is the final, ultimate church, if I can make it parallel to the Christian organization.

The second significant difference in relation to tribal people is the difference in history. Whether it is viewed in the classical sense or in the anthropological sense of the history of man. For educational purposes it needs to be made clear that Indian history existed long before the pilgrims or Columbus. What passes for history of the Indian in the curricular materials taught in the United States is only that period of contact with the European to the settling of the land today. The tribal people have a strong sense of history. Most of them, and many of them today, still have tribal historians. It was their obligation to keep the records in their mind and the mind was that part that stored--it was the data bank--and it remembered which clan the people belonged to, which wars had been fought, which families had children, it remembered all of this kind of data about the history of the people and it remembered where this band of people lived, where that band of people lived, who fished in this exact spot, who had a right to dig here, these were in a data bank and so in the history of many of the people even today the use of memory is still very significant. They do not believe in references as yet. You are taught oppositely in that it is better to know where to get the resource. They are taught they are the resource. That the tribal historian is the resource of the data. Many of them are losing this data, because the elders who hold the information are not teaching the young and so it is being lost. Something very interesting about some groups is that one individual of the grouping will hold one source of data, another individual will hold another source of data, and when they put it all together it makes a whole, because there's too much for one person to be responsible for. If one of those individuals decides there is no one worthy in that tribal grouping to pass that data on to, the data dies with that individual, and some individuals have made that decision. There are certain things that are no longer available from the minds of the people.

Indians differed and differ in their interpretation of the universe and in the way they designed their way of life based on these various interpretations. They were non-Christian in the beginnings of the European contact but they were not heathens as they were called by much of the literature written about them. Many of them are still non-Christian while others maintain a duality of belief system between some form of Christianity and some Indian belief system. This you must be aware of. That if you take the notion that the tribes, and in particularly the Northwest, that they are Christian in sympathy, in behavior, you will find sometimes great difficulty. Because they are not. Many times because of the behavior in the past they have very bad memories; persecution, prejudice, of interference by those practicing Christianity, now they do not take kindly to interference from Christians. And I think you must internalize this. That at some of their ceremonies, particularly those in relation to the dead, if the person is a member

of the Washat religion, which is quite common in the Northwest, those that are Christians are very often not welcome. Or if you are welcome, then you are expected to not interfere with the proceedings of the death ceremony.

You will find also that the traditions of the people in relation to their belief system, the one that perhaps incorporates a duality in a traditional religious system or one that's been changed over time and Christianity for the Pacific Northwest would be the Shaker religion. Tribal people of the Northwest will be both Washat and will be Shaker. You will find this commonly occurring among those in their belief system in the Northwest. In the structure of the Shaker Church, probably the place that it still holds in relation to tribal belief is not in the philosophy, the philosophy does not vary all that much between Christianity and the tribal beliefs or in the fact of being good, or who is bad or what is wrong and what is right, these are pretty much consistent with your belief but in its interpretation of how one accomplishes a goal. For example, Christianity does not really involve itself all that much with healing Healing or getting well is for the medical profession in your relationship. It is not related by law, by philosophy, much to the belief system of Christianity. For the tribal people both in the Northwest and the Southwest, the belief system is related to being well. Healing. How well you remain. It is not something that is off by itself. And the Shaker Church incorporates this phase very much in their religious practices, which may be why many of them practice the duality of the Washat and the Shaker.

You will find among these people, too, and it still occurs, various charges that pass on from one group to the other that is something that you do not recognize always the identity of the person or the prominence of the person because he does not fit the status symbols that we have about people in the other universe. He wears no mark that identifies him. For example, some tribal groupings of the Northwest, in addition to the tribal persons in tribal religions, they had a person who was above all other authority for that tribe. The best way I can say it for you, is that he was the one that read the universe. He read the universe for the people and he then said to the tribal leaders whether they were inherited or elected by the people, "this is the way the universe looks." For some this charge is still inherited by certain family members. The tribes who have those know who those people are because it's in the memory banks of the people--it isn't published anywhere--it's in the memories and minds of the people and in their behavior. And so you have in the belief system this kind of notion there is someone there who can read the universe. You hear a lot of people talking about spiritual quests and purification, but for the Northwest it is larger than that; because it is reading the universe for a group of people not just for yourself. And it is not just for you, you are not prophesizing just for yourself or for ordaining what might happen to you. About the best comparison I can make to Christianity is you refer to something about receiving grace.

That's about as close as I can come in that comparison. It isn't like that exactly, but that would be, I think, about what you would have in your Christian belief system.

There are racial differences as well as other differences. Indians do differ in physical traits from others. They have a different way of looking. I find this very interesting in that we flew from New York to Washington, D.C.; as we were coming out of Washington, D.C. last night, the Washington, D.C.-Dulles Airport staff was having a reception for a delegation of Indians. The Indians were going to Europe from Montana, as near as I could tell. We were coming through--my husband and I--and the airport people were desperately looking for some tribal people. We must have looked about as tribal as anything you could find anywhere so they dashed up to us and wanted to know were we the people. And we didn't have any notion about what they meant. Flowers all over the place and "No, we're not the people." We do differ enough that you can still know that there are physical differences. They were upset that we were not from Montana, but that's the way it happens sometimes.

They do not look like blacks or whites in physical traits but as amalgamation has been in process for several hundred years among some tribal members many of the original physical traits have been blurred. Nevertheless, the full-blooded Indian of any of the tribes exhibits physical traits to such a degree that he is highly visible and is discernible by members of the community as an Indian of some tribe, which is what happened to us yesterday. These differences exist and efforts are now being made to explore these differences so that individuals and their children who are racially, culturally or socially different can learn to live so that their lives can enhance others and so be allowed to live that their lives are equally enhanced.

In relation to racial differences, one thing that you must recognize with the tribal people, it is legally defined. It is a legal definition. You may not say, "I am Lummi," "I am Yakima," "I am Cherokee," if you do not have documentation. It must be verifiable in a court of law. You may not claim heritage casually. It is not something that anyone can say, just because you say it does not make it so. You must have the data. Another thing many people do not understand is under the law, under history, under anthropology, the person who has the highest status in any tribe is the full-blooded Indian of that tribe and this is one thing that many do not understand because the breeds have been talking so long this blurring has occurred about the legal status of the tribal people. The status of the full-blood, now when I say full-blood of that tribe, I mean that person must be full-blood Lummi by descent, by law, by proof, full-blood Yakima, full-blood whatever. He may not be one half of one tribe and one half of another and still have the same legal stature that the full-blood person of that tribe has. Now this is something that you internalize into yourself as data because it can cause you difficulty in dealing with certain tribal groupings, not so much in the Northwest but it can

in the Southwest cause you difficulty. In the Northwest they are so inter-related, inter-tribal, and by confederations, rather than tribes, they are not so punitive to you if you get a little mixed up. But the Southwest can be very punitive. Some tribes are so strict about it, they are so non-integrationist, I don't mean this black or white business--I mean tribal, so non-integrationist with tribal groups and with other groups that if you intermarry with anyone else of differing tribal descent or of differing racial descent of any other group you are automatically no longer a member of that group

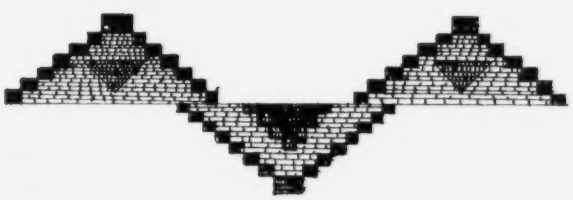
The Northern Ute, for example, decided that they were no longer going to have anyone who had any other mixture on their tribal rolls and they just wiped the slate clean if you couldn't document who your descent was. Some of the Pueblos will not have you, even if you marry another Pueblo group, much less Mexican, Spanish, White, Cherokee, anything else--even another Pueblo eliminates you from membership in that particular Pueblo grouping. You must be aware of which tribal groupings you are working with, of what their rules and regulations are about descent.

If you are Western, you will pretty much have a similar kind of legal structure. The western reservation tribal person will carry with him his own identity in his own person. That is, most of those tribes will enroll that individual and he will have a number, he will have an identification presentation that tells you what his rights are and under what treaty or executive order those rights come from. That means that you know when a policeman stops you if you have a fishing right, if you have a hunting right, it is for this particular treaty and for this particular group and the boundaries and times--and they carry them--some of them call them census numbers, some of them call them enrollment numbers, some of them call them registration numbers, but the individual holds it.

Participant: Dr. Redbird-Selam, I have my identification from Alaska if anybody wants to see it.

Dr. Redbird-Selam: Why don't you hold it up because that's the same kind of thing, Alaska is just now in the process of establishing. Many Alaska people have not gone through this yet and they must because when the rolls close and they are not on those rolls they don't open for them again. Some tribes keep them open, as in the Northwest. They still maintain their own enrollments. In the state of Oklahoma they do not.

We'll go the other way now so you can understand why these questions, these data sources can get to be so confusing to you. In Oklahoma, most of the tribes do not carry the proof of their identity within themselves. They have to prove their identity by what we call lineal ancestor. That is, you must know back at least three generations



Cornhusk Bag of Plateau Group

those lineal ancestors beginning with the last one that was most recently enrolled, remove three generations and you have to offer that kind of genealogical documentation before you may participate in tribal elections, benefit from tribal benefits, go to Indian boarding schools, receive B.I.A. scholarships; these are the kind of data sources you must have. For example, I can take it through the Oklahoma source and for my verification of my descent, the last, most recent person that was on the rolls would be my father. Our rolls closed in 1906. My father, I would find, is my first lineal ancestor. My mother is too young. She was not on that roll, so on my mother's side I must go back to her parents So I have her parents, grandparents, and great-grandparents on my mother's side and I have my father, grandparents and just great-grandparents that I have to verify that I am of Cherokee descent. It is not something that one just says and makes it so. There is a legal definition, the treaties, the boundaries, all of these are set by the treaties that that particular tribal grouping made.

As you work with them the racial differences are not only physical but they are written into the constitutional law of this land. It is something that one needs to understand and it will vary--just because you know about one tribe or you know about the Northwest, the Southwest will vary.

Another factor that needs to be recognized that's very important to you, is that the name is very important to the individual and the name that is on the record may not actually be the name of the family. The name of the family, for what reason--it may be for sacred purposes, it may be for belief purposes, it may be for just plain uncooperation, but the name, the <u>real</u> name of the people was not given.

The other consideration is that the name of the people may be held by the female side of the family, rather than the male side. You find these variations within the group. As you look at these differences, you come to understand the tribal grouping's legal structure.

Assimilation--the melting pot theory--appears more and more to be a myth. The process of making a tribal person feel, think and act like something else is several hundred years old. After one hundred, two hundred, three hundred, four hundred years we still have people thinking, feeling, and acting something that is labeled "tribal." Educators are beginning to question themselves about this, Indian communities are beginning to question themselves about their situation, and the answers coming from Indian parents, Indian students, indicates a need for teachers to be more knowledgeable about and more accountable for socio-cultural differences in the educational process. I want to go over with you some of these cultural differences and I'll continue again with some of them on Thursday when I work with you in the Teacher and Adult Education. But one thing you can't get creative about around here is lunch hour. And so I want to be sure that I finish on time, that Dr. Brody has time to make his presentation, so you get to lunch,

because a person to educate without a proper lunch time is a very difficult person to deal with. One year a group conducted a conference and they didn't put a coffee break in, in the morning or in the afternoon, and in the evaluation that was the only thing that turned up consistently. You wonder if you accomplished anything else. It turned up all the time, no one took care of the needs of the people, so I want to be sure I quit at a time you can do these things.

I want to deal with you in relation to cultures, the ways of the people and how they might influence the learning that you deal with. Culture influences every aspect of learning; how an individual feels about himself, what influences him to learn and what influences him in his behavior. Objective knowledge alone does not account for behavior. Maybe I can say it this way: Everyone in here at one time or another in his life has been told "You know better, why did you do that?" You have the objective knowledge to know better, but something inside of you in feelings caused you to behave in a different way. So, objective knowledge alone does not account for behavior.

I want to explain then in the relation to the way people view individuals in the Northwest. We were doing a television program last year on the tribal people in the Northwest and one of the announcers was out of a station in Portland, I can never remember the names of the TV stations, and was expressing to me a great sympathy for the Northwest people. The sympathy extended for them was because they had to go out and dig their food. They had to go out and dig the roots, and he was referring to them as "diggers" and in a not very complimentary way. I said to him, "You do not understand the ways of the people because they are becoming more upset because there are no roots to dig. If you understood the ways of the people, you would understand that food is a part of a way of life and how you feel about it. Those tribal people prefer the bitter root to eating your corn bread, to eating your light bread; that is the carbohydrate base in their food. Roots are what they ate in the past and still like. They had no wheat in the Northwest. They did not eat corn. Roots were the carbohydrate of their diet. That was their bread or their potato or their rice, and that if one expresses sympathy, if one looks at the data that comes out from Oregon State University about roots, the data do indicate a high nutritive source of food in roots, much higher than that bread you're going to eat at lunch time, because all you're getting is a little stuff around a lot of holes and as far as nutrition, it isn't going to go very far. This is objective knowledge about the food value but he had internalized some other values in his way of life, and he was expressing sympathy because they had to go out and dig. And yet, the people are beginning to feel very badly because many of the root places are going.

They are beginning to feel very badly in the Northwest because another source of food for them is the huckleberry and the huckleberry fields are decreasing some by several hundred acres. I think one of the largest ones the Forest Service figures will decrease by five

hundred acres this year, because as plant succession occurs, they superimpose themselves on the small huckleberry bush. The people have very strong feelings about the huckleberries. The good life for them was salmon, roots, huckleberries and roots--not steak and potatoes.

Culture influences ways of establishing rapport. That is, how do you get to know another individual, another group who differs from you in social status, racial status, or in a cultural status? With the tribal people in the use of establishing rapport the one way that I've observed, and I'm always interested in this in relation to how many males do you get into that Adult Education process because the male is very influential in relation to the female and in relation to the children. It's how do you establish rapport. One of the ways that I see many people trying to establish rapport with the male population is the use of humor. The non-Indian teacher who uses jokes, teasing, and other forms of modern humor is likely to minimize rapport between him and his Indian student to the extent that complete alienation may occur. Humor has long been used by the various tribal groupings as a behavior modifier. When humor is used as a behavior modifier, it can be very cruel. Many tribal groupings, and the Northwest are no different than the other tribal groupings in this, one way of changing you is to pick out your inadequacy. They will not tell you directly you are inadequate, you are ignorant, you are stupid, but by the use of humor they will get to you the fact that this facet of your behavior needs to be changed. They may be so pointed in it that you may earn a name that will last you for the remainder of your life and men are very prone to this kind of behavior modifier. They use humor. Parents use humor to censure children. They use this in order to make the child go in the path that they want the child to go.

Another item that you need to be aware of is that humor varies from one tribe to another. What is funny with one tribe is not funny with another and I don't know how you learn it. I understand fairly consistently some notion of what the humor is for many tribal groupings in the Northwest--I am unable to internalize what is humor for what is evident for the Southwest and it is not something that you apparently can learn, because they have tried to teach me and the two gentlemen in the back also lack that skill to learn. We have had many Navajo students who tried to tell us what is a joke and what is funny for them--just what is funny, what they think is humorous, and it just doesn't come through. We just don't comprehend it. So it will vary from tribe to tribe. The only thing I find consistent among many of the tribal groupings in relation to the male is that he is inclined to play what the European calls practical jokes on each other. They're very much inclined to that kind of behavior--and they will carry it out as if it were real until those that it is happening to very often believe it is real for a long period of time.

Humor is a behavior modifier which many people do not see. It has been used often as just establishing rapport. Just one difference, for example, you can usually tell the degree of acculturation of a

Tannery

Bone Fleshing Tool

Stone Hair Scraper

tribal person by how they handle humor. For example, the tribal person that has been highly acculturated to the European way when he makes a presentation will tell you a joke. Robert Bennett, for example, when he makes a presentation to a group may tell jokes for twenty minutes. A tribal person who tends more toward the other way will just start talking to you immediately or may tell you a story in an allegorical fashion. If humor is used by these people they will tell you a story of an actual situation to convey their particular point and not to establish rapport so that you feel kindly toward them because you shared something funny. If you are inclined to go the teasing way, if you're casual in that kind of way, you might check on what kind of response you get from your people.

Another thing in relation to humor, is that many of the elders are not always willing to communicate or talk because what they say other people either think is humorous or dirty and the elders--the people over 50--and many of the tribal groupings--this is still true of the Northwest--use the exact biological process terms. They do not clean it up. For example, I attended a funeral last week that lasted three whole days of 24-hour sessions. One of the elders of the Warm Springs tribe, after having to sit as many days as she was having to sit and rise and sing and sit again on the hard floor, the hard bench, she finally got up on the third day and said to some of us that were around, "My butts are getting tired," and many people laughed and she looked at them kind of strangely because she was stating a fact in English as she knew how to state it. It was a statement of fact, she meant not to be humorous, she meant to be taken as that part of her body. She didn't say "rear," you know that would have cleaned it up, but she didn't say that.

(Comments from audience.)

I think this is true. And that's one reason that many of them are unwilling to say--because they do not clean, as other people say, "Why don't you clean it up?" Well, to them they're stating it as they understand it without making it pretty.

Now the last item I want to talk to you about, or Dave Brody will be hitting me on the head here, is how culture influences communication. In all of the literature written about the American Indian much attention is given to his so-called passivity. He has become stereotyped, as non-verbal, given only to sign language and grunts. There needs to be attention given to breaking down the stereotype of the non-verbal tribal person. It is an absolutely verifiable situation that the oral tradition has been of the greatest importance in the history of the tribal people. This was one of the ways the process of education was carried on in the various tribes. It was also the means for the tribal historians and for tribal medicine people to keep records of what had transpired. There were no books or stone tablets for record keeping and for educational purposes. What was in the minds and memories of the members of the tribe, their ways of life going on from one

generation to another was by the use of the oral tradition. Probably the source of the stereotype of a non-verbal tribal person rests on his concept of waste. A waste of words, a waste of emotions, were looked upon with the same abhorrence that waste resulting from needless behavior would be viewed.

For example, a tribal person encountering--and I exhibit this behavior today, I will not try to convince you of anything or persuade you. On all those psychological tests indicating your ability to persuade anybody, mine is practically zero because in my belief system you do not waste words on those people that are not wanting to learn. If I encounter someone that's going to involve the Madison Avenue technique, since it isn't in my internalization of behavior, I don't use it--I won't waste words on that person because life to me is too short and I'll keep them to myself. Likewise, if a tribal person doesn't want to hear it, his ears are closed. One of the ways that you find this out, and I always am interested in this even for those who say they want to learn, will come up and say, you know, "I want to know, will you tell me" and I tell them, you know, from where I am as accurately as I can tell them and the individual will come back and say, "Oh, but that's not the way it is," and I'll say to them, "Did you want to hear it from me or did you want to tell me how you thought it was?"

Anyone who has ever attended a tribal setting, ever attended a traditional tribal funeral, attended a traditional tribal concern, you'll find that the meetings of those people, that funerals can go on for days, around the clock with people saying how they feel about this and the same with the questions. Twelve o'clock, you'll find some of those tribal meetings still going on deciding what they're going to do. Non-verbal? No, they're not non-verbal--it's just that they don't like to talk to walls that don't hear, which is the way some people appear to them.

You don't like to waste emotions on people because this makes you angry. This disturbs you as a person so you're wasting emotions on something that you should not even waste emotion on because you're not a God. It is not for you to change the universe or try to make a snake. There are some people, as I look at it, who are rattlesnake kind of people and you're not going to make a bull snake out of them no matter what you do. Just leave them as rattlesnakes because you wouldn't rid the world of rattlesnakes if you were a God. The world needs rattlesnakes. They have as much a right to exist as bull snakes. So when you look at that notion of oral communication, I think we have the man who treats oral communication the best that I've had an interpretation of, is Scott Momaday. He writes in the oral tradition. He writes as the people once talked and can still talk.

Now, so that I live by my belief system with others, is that the last thing is cultural influences, ethnic and tribal differences. That is, the culture for the tribe will vary. Some cultures are related to

Blackfoot Sun Dance Headdress

Blackfoot Medicine Man Headdress

age roles, certain ages have certain rights, certain kinship roles, certain authority positions go with that particular grouping, the sex role--just the same as Europeans have roles in relation to sex. In the tradition as you look at the Northwest, you must be careful of the status of the male. He has a very high status. I learned this the hard way. I married a Yakima and I thought in Cherokee tradition you walked equally. To be married, I walked behind. You are equal in some positions, some positions you are not. But you need to look at these kinds so that if you as a teacher, as a volunteer worker become too authoritative with males in certain situations, they will not respond. You can--and with the young male--the young male between 20 and 50--you particularly need to be careful. When the male gets to be an older male, he can look at you as his grandchildren and be willing to tolerate a little more of this authoritative behavior than he can when he is from 20 to 50. So the age will make a difference. You can find that there is a greater toleration at certain levels. As you look at these differences, as you look at why these conflicts carry over into the classroom, the last phase is that the tribal people do not just want to take. If you want to learn, they also want to share. They're willing to share with you what is most basic to them, their time to learn. They just don't want to take your time. They want to share what is of value, what is important to them about their ways, they just don't want to take completely from you.

Thank you, and I did finish on time.

Dr. Chatham: Thank you, Helen. I think our time for a break has come. Mrs. Leppert, did you want to say anything?

Mrs. Leppert: I just wanted reassurance from you that Dr. Redbird-Selam's speech is being taped and it will be available?

Dr. Chatham: It is being taped and Helen and I will edit the tape at the conclusion of the institute and we will then, through your guidance, publish this in a form fairly similar to the brochures which have been handed out on the institute itself. These will then be sent to Church Women United for distribution to those who have attended the institute and others.

Dr. David Reed. I can think of no better way to start my talk than to call attention to Dr. Helen Redbird-Selam's comments earlier this morning when she stressed the importance of recognizing the native American in terms of his unique world differing in basic respects from the world of the Anglo American. She made a point of further importance in emphasizing the extensive variation in cultural influences among American indians. It is not as if the native American is a member of a homogeneous social group characterized by a uniform culture. Just as there are essential differences among societies and nations throughout the world so also in the case of the native American each tribe must be understood in terms of its own heritage and culture.

The Anglo American through his own ignorance has far too often failed to recognize this basic fact in organizing educational programs for the native American. We have too long pictured the American Indian as a person who should be expected to conform to a way of life foreign to his own. The time is too long past when we can continue to subject him to educational programs which neglect his traditions and basic beliefs. In doing so we forget a most fundamental point that learning can have no real meaning unless it is built around the life experiences of the learner.

Unfortunately, so many of the educational programs fostered on the American Indian have neglected this very essential point of organizing instruction around the life experiences of the student. This has come about through the "white man's" ethnocentrism which has guided him along pathways of bias and prejudice in his relations with the native American. Through his failure to see the native American as having a rich cultural heritage of his own and through his lack of appreciation of the heterogeneity of cultures among Indian tribes, the "white man" more often than not, in fostering educational programs on the "red man," has intensified racial barriers.

If we are to strike at the barriers which block communication, we must first learn how to listen to those for whom the educational programs are designed; we must also of necessity involve them in program planning. Unless we do this there can be no real hope of removing the barriers which interfere with adequate communication in the teaching-learning process. This to me is the real import of Helen Redbird-Selam's words, for if we are to reach the world of the student we must as an essential first step develop an awareness of that world. It is an awareness that needs always to be maintained at the very forefront of our teaching if we are to succeed in breaking down barriers to communication.

In building on Helen Redbird-Selam's remarks I would like to propose a second kind of awareness which complements our awareness of

how we as human beings differ from one another. This is an awareness of what all of us as human beings share in common, for it is through the sharing of common experiences that we can truly hope to understand one another. If I want to reach another person regardless of whether he is a member of my ethnic or racial group, I can do so only as I base my communication around those experiences that have been a part of both our worlds. In other words our awareness needs to encompass not only an understanding of how we are different but also an understanding of how we are alike.

It is around this basic theme that I would like to develop my remarks. In so doing I shall draw on the reported experiences of many people who come from a variety of social and cultural settings. I shall also draw on my own experiences as a teacher who has learned as much from the students in his classroom as from the professional courses he was required to take in college. I mention this because in the field of teaching we frequently fail to place enough emphasis on the humanizing experiences that make it possible for us to reach out and communicate with fellow man. In Adult Education particularly we cannot afford to conceive of teacher preparation solely in terms of specifically organized academic experiences. We must of necessity draw on all varieties of man's experiences if we are to establish an adequate base of communicating with students.

The remarks that follow are drawn from the presentation on October 18-20, 1972; the participants were invited to interrupt the speaker at any time for the purpose of asking questions or making comments. The talk as presented here is based on a written address prepared in advance and does not include the numerous questions and comments raised by the group.

It is with this intent to draw from many different sources of man's experiences that I wish to discuss the general topic "Communication and the Art of Teaching." In thinking of this topic my thoughts take me back to a book I read not too long ago--a book dealing with the problems of human beings in a state mental hospital. It is written with compassion, with understanding and with a deep appreciation of the problems which confront human beings who have difficulty in communicating with one another and who have lost their capacity to relate themselves adequately to other people. In reflecting on the tragic consequences of mental illness and on man's inability to fully understand the dynamics of human behavior, the author as he concludes the book, refers to a report on the dedication of the Mount Palomar telescope several years ago.

At the time of the dedication it was possible to view a star never before seen by man--a star so distant from the earth that light traveling at the rate of 186,000 miles per second requires 195,000,000 years to reach the earth. And yet, unimaginable as such a distance may

be it doesn't begin to compare with even greater distances reported by astronomers as they search for data about the universe. These distances are of such awesome proportions that they can only make one wonder whether man and his world can have any significance in a universe so overwhelming in size. But we must be reminded, as one of the speakers at the dedication pointed out, "that although the philosopher may say, 'Astronomically speaking man is completely negligible,' the psychologist may reply, 'Philosophically speaking man is the astronomer.'"

In this connection I like to think of Loren Eiseley's comment in his book, The Immense Journey. As he discusses the evolution of the human species he refers to the most remarkable creation in the world--the human brain. And no matter how small and insignificant the human organism may appear to be, the fact is that his unique brain has permitted him to probe the mysteries of the universe in a way that is possible to no other living organism. When viewed against the background of what man has been able to discover, his record becomes truly impressive. And yet, despite his success in unraveling the mysteries of the world in which he lives, he finds that for every question he resolves, he only raises new questions in turn. Nowhere is this more evident than in his attempt to understand the behavior of the human organism. For as he progresses in his scientific explorations, he comes to realize that the greatest mystery of all is man himself.

In studying man we deal with some of the most complex and contradictory phenomena which are manifested in the universe. On the one hand we have a creature whose reasoning capacity is developed to such a degree that no other organism can even begin to approach it. His rational powers are of a level that is truly unique among living beings. Yet this creature who can formulate atomic theory, who can control the forces of nature by constructing the most complex of machinery, who can modify his environment so that he can inhabit almost any part of the world (as well as areas under the surface of the seas or in outer space) and who can develop the most abstract of concepts is nevertheless a creature who is given to hatred, to envy, to insecurity, to fear and to other psychological forces which threaten the very integrity of his being.

Thus, despite his ability to reason, to think, to conceptualize, and to create he is still very much affected by irrational influences. And what is even more ironic about man is his skill in employing his rational capacities to support and guide his irrationality. This is beautifully illustrated in the Freudian comment that the superego can sometimes be corrupted by the id. In such instances we find man elaborating logically sound arguments to justify hostile and aggressive impulses toward others. I am afraid there are far too many tragic illustrations of this capacity in man when we look back on the historical events of the twentieth century, let alone man's history prior to this century.

It is this sort of creature we are called upon to educate--a creature who is highly inconsistent within himself in being both logical and illogical, rational and irrational. As teachers we must not forget, as we are too apt to do, that it is not only the student who displays these frustrating characteristics--but, that you and I as teachers are not basically different from our students--that as human beings we too are logical and illogical, rational and irrational--and that like the students we teach, we bring to the classroom a background of experiences which color and influence the imparting of knowledge and the teaching of skills.

If we are to understand the teaching process we must know something of the problems which confront teachers and students when as emotional beings they try to communicate with one another in a classroom setting. A teacher who is honest with himself will recognize that he has students who threaten him, who resent him, who deeply respect him and look to him for guidance. He will also recognize that he in turn may threaten the students he teaches, he may show respect toward them, he may resent them, he may be biased favorably toward some and unfavorably toward others. Thus, both teacher and student are caught up in an emotional involvement with each other. I should like to add that not only are we as teachers caught up in an emotional involvement with our students, but we also are caught up in an emotional involvement with our colleagues as we work together on a day-to-day basis. And most important of all, each of us is caught up in an emotional involvement with himself. These involvements with our students, our colleagues and ourselves are just as much a part of teaching as is the presentation of subject matter.

In developing this point, I am reminded of a passage from Tolstoy's novel, War and Peace. In this novel, Tolstoy not only depicts the impact of historical events on society in general but also shows remarkable insight into human behavior as he examines the motivation and feelings of individual men and women. You may remember one scene in which Pierre, the main character in the novel, is addressing his fellow Masons, trying to express his ideas. As he speaks, Tolstoy tells how Pierre "was struck for the first time by the endless variety of men's minds which prevents a truth from ever presenting itself identically to two persons. Even those members who seemed to be on his side, understood him in their own way with limitations and alterations he could not agree to, as to what he always wanted most was to convey his thought to others just as he himself understood it."

Tolstoy's words apply to all of us as we try to communicate with one another, for it is in the variety of our emotional involvements as human beings which makes it so difficult to present a truth "identically to two persons." Yet, the fact remains that the need to be able to express to others our thoughts and feelings and to be understood by others is vital to our well-being. And I feel that our role in the classroom is related to this fundamental need to communicate with others and to be understood by them. I believe it is a role not

unlike that played by an actor or writer. To the actor it is essential that he communicate himself through the characterization he portrays. As to what motivates the writer, let me read from an editorial comment in an issue of Harper's a few years ago. "A writer writes not because he is educated, but because he is driven by the need to communicate. Behind the need to communicate is the need to share. Behind the need to share is the terrible and remorseful need to be understood."

I would posit that the teacher, to whom teaching is really significant, likewise has an overwhelming need to communicate and to be understood--an impelling need to communicate to others:

> the sense of wonder, awe and reverence as we contemplate the universe in which we find ourselves,
>
> the expression of feelings in literature, art and music,
>
> the skills required in learning to read and write,
>
> the points of view to be found in man's writings,
>
> the nature of scientific investigation and the need of objectivity in weighing evidence,
>
> the sources of our knowledge, and
>
> the appreciation of man's capacity to conceptualize and to frame abstract ideas.

This and much more the teacher finds it necessary to communicate to students so that they are able to understand, to comprehend, to become curious and to feel impelled to search for knowledge, to become creative and to become concerned about fellow man.

As we talk about communication the word itself falls off our lips rather easily, but unfortunately when we try to define the term we find ourselves hard pressed; we find ourselves hard pressed because we must fall back on the use of words and words cannot always contain the essence of our communication. It is one thing to experience a feeling emotionally; it is quite another matter to express it as a cognition in words. Something vital is lost when we employ symbols to represent the real experience. The problem of communication becomes even further complicated when as teachers we frequently present ideas which have reality in our experiential world but have no basis in the experiential world of the students we teach. I think Santayana put it very well when he stated that "the great difficulty in education is to get experience out of ideas."

In expressing our thoughts in words we discover that too often our words do not always jibe with our actions or even correlate with our basic feelings. Not only do we employ words to facilitate

communication, but we may also use words to distort communication. You may recall a scene from Hamlet in which the king is in prayer asking forgiveness for the murder of his brother. And as he finishes his prayer and rises he is heard to say,

> "My words fly up, my thoughts remain below
> Words without thoughts never to heaven go."

These comments of the king reflect a basic discrepancy which is to be found in all of us as human beings. It is the discrepancy between what we verbally profess to believe and the actual content of our feelings. Each of us professes to accept the commandment, "Thou shalt love thy neighbor as thyself," yet each of us at times will be envious of others, will be intolerant of others and will be unable to forgive others. Each of us professes to believe that all men are created free and equal. Yet, we find it difficult to allow our children to associate with children whose parents live on the other side of the railroad tracks; we find it difficult to allow children whose skin color is different from ours to attend the same schools with our children and we find it difficult to employ people whose ethnic background differs from ours. At times it appears that our ethical principles are fine as long as we don't have to practice them. If we profess a principle we presume it to be equivalent to living in accordance with that principle.

As I view the problem of man's difficulty in trying to live in accordance with his professed beliefs, I am reminded of a comment by Bernard Berenson in his book, Rumor and Reflection, which is an account of his experiences while living in a state of semi-captivity in Italy during World War II. In discussing European history he spoke of the pervasive influence of the Christian religion and remarked that "It has not done for our hearts what it set out to do, what human nature has not let it do. It has had more success in shaping our minds."

We may choose if we wish to take issue with Berenson's remarks, yet the fact remains that many of us have practiced our religious faith at the intellectual level without letting it touch our hearts. Likewise, our educational goals are often framed in terms of subject matter achievement without adequate consideration of the human values which give purpose and meaning to life. The inefficacy of a purely intellectual approach to man's problems has been only too well indicated in the history of the world during our lifetime. We are painfully aware of the fact that although the educational level in this country has risen considerably we still have far too many individuals who are affected by hate and bigotry and who remain psychologically insecure throughout an entire lifetime.

Dr. Conant, one of America's noted educators, touches on this problem when he refers to some of the ideals consistent with the Jeffersonian tradition in American education. In evaluating the thinking of Jefferson's contemporaries he develops the point that these men placed far too much emphasis on the role of reason in

human affairs. Conant feels "that if Jefferson and Franklin should return today they would be both amazed and disappointed"--amazed at the material progress we have made and disappointed at "the survival of emotional reactions which they fondly supposed were founded only on ignorance and superstition."

A distressing and at the same time an illuminating illustration of this very factor in men's lives is to be found in the history of psychoanalysis in which brilliant thinkers have contributed notably to our understanding of human behavior. Yet these men brilliant as they were in their ability to conceptualize human problems and to employ their reasoning capacities could still become embittered and find it difficult to speak to one another. C. P. Snow's novel, The Masters, provides a dramatic illustration of how men of scholastic renown at one of the great universities in the world could also act in ways which fell far short of wisdom, compassion and understanding. As another illustration I can think of a professor who in class would cry out against racial discrimination (and rightly so), but in his own classroom at the same time would express strong feelings of hostility toward students whose academic work was less than satisfactory. It was almost as if he were saying to the student, "What right do you have as a dull student to occupy a seat in my hallowed classroom?" We should remember the studies carried out in mental hospitals which show that staff members are more understanding and more favorably disposed toward patients of the upper socio-economic levels; this occurs despite the fact that the same staff members when asked to express their feelings about treatment will emphasize that bias and prejudice have no place in treatment.

Thus frequently, we find in our communication with others that as individuals we may fully comprehend an idea, we may be able to discuss its meaning at great length and yet we may be relatively uninfluenced by this same idea in our feelings and our daily conduct. In Morris West's novel, Woman of Silence, the inefficacy of words as such is dramatized in a scene involving a wealthy Italian lawyer and a younger woman. The scene is laid in the lawyer's library where the two are engaged in conversation. As they are talking the young woman suddenly turns and leaves. The author in describing the scene comments as follows: ". . . abruptly she turned away and left him, alone in the vaulted library with 2,000 years of wisdom on the shelves and no remedy at all against winter and disillusion." The failure of words in this instance to penetrate the deep emotions drives home the point that something beyond words is frequently required to enhance communication between one another and within oneself. Carl Jung's comments about his reading The Interpretation of Dreams by Freud are pertinent in this respect. In his later years as he looked back over his life he reported what had happened when he first looked at this book. He stated, "I laid the book aside at the time, because I did not yet grasp it. At the age of 25, I lacked the experience to appreciate Freud's theories. Such experiences came later."

Buffalo Dancers - Tesuque

As to the kind of communication I have in mind, I would like to draw on an experience reported by Dr. Myerson, a practicing psychiatrist. Dr. Myerson suffered from heart disease and in one phase of his illness experienced extreme anxiety. In telling what effect this had on his behavior, he said, "Sometime in April of 1945, I developed a fear of dying while alone in my house, as a consequence of which I felt an overpowering uneasiness if I had to stay in the house when my family were away at night. This reached such a point that when my wife and daughter did go away on one occasion, I found it necessary to stay in a hotel or at a friend's house for two days. On the third day I made up my mind I was going to break the back of this fear by going to the house and spending the night there though the heavens fall; thus following a formula which I had blithely given my patients for over thirty years. I had dinner with one of my sons, staying at his home until ten o'clock that night, and then I went home, appalled by my inner turmoil. As I approached the door to unlock it, my hand shook so severely that I could hardly insert the key into the keyhole. Beating down an impulse to jump into my car and spend the night at a hotel, I persisted until I opened the door of the dark house. The intensity of my reaction increased and I realized to the full what my patients meant when they said, 'My heart pounded; I felt as if I were going to faint, or die, or scream or go crazy.'"

Earlier in my talk I made reference to Santayana's statement that "the great difficulty in education is to get experience out of ideas." I can think of no better illustration of this than Dr. Myerson's feelings when he reported, "I realized to the full what my patients meant when they said, 'My heart pounded; I felt as if I were going to faint, or die, or scream or go crazy.'" For thirty years his patients had been telling him this; yet, they never really communicated with him in the true sense of the word until Dr. Myerson himself underwent similar experiences. True, they told him of their experiences in words Dr. Myerson could understand; but they were words he could understand on the intellectual level only. Not until he had had similar experiences could he really appreciate what his patients had been saying to him. The ideas expressed so frequently in words by his patients had no real impact on him because he had not truly experienced them.

At this point let me take you to some of the writings of Laurens Van der Post, who is a citizen of South Africa. Van der Post, a writer with great sensitivity to human problems, has written a series of books on the Bushman in Africa. The Bushmen are truly a unique people in that they have no governmental structure and live together in groups of around thirty--small enough so they can maintain intimacy of existence and at the same time large enough so they can sustain themselves in the almost uninhabitable land in which they live. Their history has been a tragic one providing one of the many examples of man's inhumanity to man; they have been attacked and exploited by the white man coming up from the south and the black man coming down from the north. Laurens Van der Post was drawn to these people by his godmother who was a bushwoman and played a role in his family similar to that of the "Negro

Mammy" in pre-Civil War days. Her influence on him was such that as an adult he felt impelled to organize an expedition into the Kalahari desert to find out more about her people.

The particular scene I want to describe takes place at the end of one of these expeditions. Laurens Van der Post and his small party are at a governmental installation of the British protectorate in the Kalahari. With them is Dabe, a Bushman who has served as a guide to the expedition and like the rest of the party will be returning to South Africa the following day. Dabe's return to South Africa, as you should know, has a far different meaning to him than it does to the other members of the group who are of the Caucasian race.

In this passage Laurens Van der Post tells of entering Dabe's hut to find him lying on the floor struggling desperately trying to breathe. Upon seeing him in this condition something began to stir in Van der Post's mind which took his thoughts back several years earlier when he was a prisoner of war held by the Japanese. In a remarkable description of how previous experiences in the past leave their imprint on one's mind and become associated with events occurring in the present, Van der Post reports how he recalled the suffering of a fellow prisoner--an Australian officer whose background differed basically from that of Dabe's. Yet these two men so strikingly different from each other were perceived by Van der Post not in terms of their differences but rather in terms of experiences existing among two human beings who were subjected to suffering in hostile social environments. And as the Australian officer had struggled for breath years earlier, Dabe was now doing likewise as he contemplated the prison-like setting he was to enter on the following day.

In talking about his relationship with his fellow prisoner, Van der Post tells how the Australian officer was able to secure relief through the use of adrenalin. Although lacking adrenalin at the time of the incident in the Kalahari desert, Van der Post was able to help Dabe through the personal experiences he had had years earlier with the Australian in the prison compound. Van der Post explained to Dabe that he would be giving him two kinds of medicine--one to drive out the evil spirits within him and the other to keep these spirits from entering his body again. Van der Post then relates how Dabe was able to relax, to return to a cheerful mood and to awaken within himself the vitality of hope.

The remarkable empathy exhibited by Van der Post arose from deeply-felt experiences which had become an integral part of his life. These experiences enabled him to appreciate and understand the world of the Bushman and the contrasting world of so-called civilized white man and to perceive within these contrasting environments a common human nature. They were experiences which permitted him to develop a sensitivity to his fellow man--a sensitivity which cut across cultural boundaries and which allowed him to apprehend the commonality of bonds which bring all of us together as human beings. It is this quality which I feel is so

important for those of us engaged in Adult Basic Education as we work with people of so many varying backgrounds. What I am trying to say is that as teachers we must never lose sight of what our students can teach us. I feel it was this capacity of Van der Post to learn from all people which gave him such deep sensitivity to human problems and made it possible for him to penetrate the personal world of others and to communicate with them in terms of their experiences.

As a person whose background differs in many basic respects from that of the American Indian and the Eskimo I find it essential to turn to people like Van der Post who can provide so much insight in understanding the "other man." Let me cite Van der Post's own words as he describes in part the incident which took place:

> I have always been disposed to take seriously what rises unbidden to the surface of my mind. I had no doubt that this recollection could not have emerged from the welter of my own past in prison, if Dabe and the officer had not been two of a kind. I have mentioned Dabe's fear of the outside world. This slight foretaste of the outside world at Tsane had brought fear back to imprison him--a fear all the more formidable because it was rooted deep in the terrible history of extermination of his people. His life, his breath, he believed, was about to be taken from him. I had no adrenalin, but I thought that if I could release his spirit, as that officer's spirit had been released when he got out of prison, he would be able to breathe freely again. All depended on how much he had come to trust us.

Van der Post's description of what took place in his relations with the white Australian officer and with Dabe provides a dramatic illustration of how communication with fellow man is made possible through our complementary awareness of how we differ from one another and how we are alike.

A point that should be made at this time is that although words cannot completely express all phases of our experiences, they nevertheless are essential to human communication. Through their function as symbols they permit communication that would not otherwise be possible. It becomes important for the teacher to realize both the power and the limitations of words. Whereas earlier in my talk I stressed the limitations of words, I now want to emphasize their necessity in human communication. It is significant that Van der Post, who tells us so dramatically of the nonverbal communication he established with Dabe and the Australian officer can report this to us only in words. Even if the words cannot tell us the whole story, they still tell us enough so we can come to understand and appreciate the impact of these experiences and thereby enhance our empathy with other people.

I like Van der Post's use of the word "spirit." I realize that to many educators who feel it necessary to remain completely objective

when studying the process of teaching such a word lacks precision and may even smack of mysticism. Yet I think it is essential to keep man's spirit in mind when we talk about teaching. The Indian and the Eskimo have helped me to this point of view; for in their heritage, man's experiences are interlaced with spiritual forces which give him a place in the world of nature. I believe "white man" makes a fundamental error when his conception of basic education is restricted to the three R's or that of having more and more people pass GED tests. Not that these goals are unimportant; they are significant and this I don't want to deny. However, those who formulate these goals must remember that there is still a place for art, for a deep respect of one's heritage, for an appreciation of what is beautiful in the world and for a realization that educational goals must extend beyond economic needs so as to provide nurture for man's spirit. In this respect the heritage of the Indian and the Eskimo has as much significance for the "white man" as "white man's" teaching in turn has for the Indian and Eskimo.

Unless we as teachers can act with sensitivity to those we teach, we cannot give to teaching the human warmth which is so essential in making learning a truly enriching experience. This means that regardless of the style of teaching we develop, we must incorporate within that style an ability to empathize with the student. We must appreciate, too, that the real source of empathy comes from within us as a result of what we have experienced. Moustakis, who writes so well about the personal relationship in teaching, reminds us of this. When commenting about Adler, he states: "Adler once wrote that the only people who really know human nature are those who have experienced the worth and value of others through their own empathy, that is, through the fact that they have also lived through psychic crises or have been able fully to recognize themselves in others." What Moustakis refers to is a kind of communication within oneself that permits one to relate past experiences to a more adequate understanding of others in a current situation.

This same process from a different perspective was described by Joyce Cary in his book, Art and Reality. In this book he tells of taking a trip on board ship where his attention was drawn to one of the passengers, a middle-aged woman. What he noticed was a person of nondescript appearance characterized by an apparent loneliness and a quality of sadness. Upon completion of the voyage he gave her no further thought and forgot about her. Years later when he was writing a novel he reached the point of introducing a new character. The description of the character came quite easily and in addition, she had a familiar quality about her which facilitated the flow of words. As he continued to write, he suddenly realized he was writing about the woman he had seen on shipboard many years ago. Without his being fully aware of it at the time, his mind had stored these memories of her--memories which were later communicated to him as he was writing this particular novel.

I believe that what happened to Joyce Cary is closely akin to what happened to Laurens Van der Post when he empathized with Dabe. In

both cases there was a communication of previous experiences to the immediate situation at hand. And it is the availability of such experiences that is so important to the teacher in his communication with the pupils he teaches.

I recall an experience I had in visiting the new home of a friend of mine for the first time. He had a recess built into the wall on each side of the fireplace so he could store plenty of wood within reach. As he remarked, "It gives me a feeling of security to be able to see the wood and to know it is there for my use." I replied that I thought this had a bearing on good teaching. For the good teacher is able to communicate to his pupils that he has a rich source of knowledge and experiences on which to draw as he teaches them. Just as the wood which is easily visible provides security to the owner of the fireplace, so does a ready source of knowledge and a rich background of experiences on the part of the teacher provide security for the student. Although the teacher's experiences and knowledge may not be as tangibly perceived as the woodpile by the fireplace, the student nevertheless can come to differentiate between those teachers who have a "well-stocked woodpile" of resources and those whose resources have little substance. The teacher who can draw on a good background of knowledge and a great variety of experiences is one:

who can add richness to teaching,

who can provide a depth of understanding to what the student learns,

who can stir the student's imagination and sense of wonder,

and who can really communicate to the student the excitement that is inherent in learning.

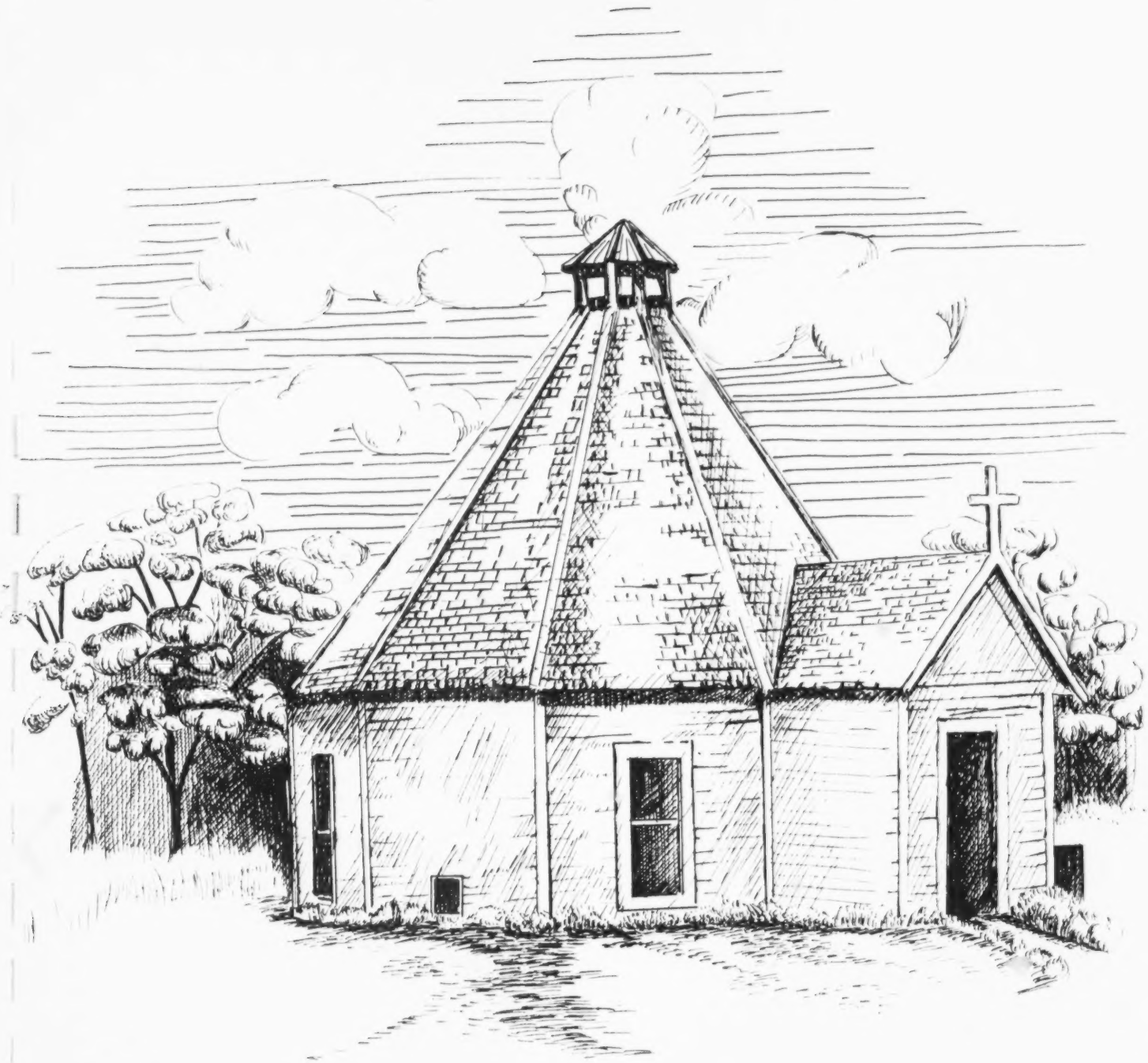
In exploring the relationship which the teacher has with his students, I like to think of a comment made by Gisela Konopka in her book on The Adolescent Girl in Conflict. She states, "It is we one studies when one studies any part of the human race, never they." Too often in our conception of educational problems we forget about we and concentrate on they. Yet, if we are going to be effective as educators, we must be as fundamentally concerned with the task of educating and changing ourselves as with the task of educating and changing the student. We become capable of enriching the world of the student only as we make a conscious effort to broaden our own horizons. Continual examination of ourselves and our relationships to others is essential if we are to develop any degree of wisdom in enhancing student learning. Thus, as we formulate educational programs for others, it is imperative that we not only ask what is required of the student but also what is required of us. It is not as if we have all the answers and need merely tell our students what to do.

I think if we're going to foster communication among ourselves, it is essential that we be able to examine our inadequacies openly and

honestly. Too often in conceiving our role as teachers we like to think of ourselves as being completely reasonable, free of bias and petty impulses and motivated solely by the highest of ideals. When we begin to think of ourselves this way, it is well to be reminded of what our capabilities may truly be--that not only are we able to help and serve others, but we are also capable of hurting others either intentionally or without any real awareness of the effects of our behavior. If you and I are truly concerned with communication in the educational process, we cannot afford to cover up and deny similar behavior in ourselves. We must develop the strength and courage to recognize such behavior, to cope with it and to take steps to change it. We must recognize that when we become defensive, we are not only threatened by others, but that we may threaten others as well. When this takes place, we begin to perceive they largely in terms of our own self-centered interests and lose real concern for the student.

I would like to cite a personal experience in trying to explain how a teacher's attitude can be a powerful force in reducing defensiveness in others and in encouraging them to express themselves in a positive way. I remember listening to a lecture given by Carl Rogers a number of years ago in which he invited questions from the audience. What impressed me was the manner in which Dr. Rogers answered the questions. Some of them were admittedly a bit pointed and would have aroused a defensive attitude in other speakers. Carl Rogers, on the other hand, accepted each question in a truly scholarly manner. Through his attitude he showed basic respect for anyone who wished to take issue with him. This capacity to be completely accepting of others left a deep impression on me and has had an important influence on my own classroom teaching. Whether I am as accepting a person as Carl Rogers I don't know, but I do know that as a result of observing him and applying his attitude toward human relations I have been far less threatened in class and have been much more successful in inviting and encouraging open discussion among my students; I have learned, too, that in communicating with a single person in class I am really communicating with all members of the class, for the manner in which I treat any person in my class tells all the other students what kind of person I am.

In an article which Carl Rogers wrote on the counseling process, he raises some questions which we as teachers could very well ask of ourselves: (a) "How do we look upon others?" (b) "Do we see each person as having worth and dignity in his own right?" (c) "If we hold this point of view at the verbal level, to what extent is it operationally evident at the behavioral level?" (d) "Do we tend to treat individuals as persons of worth or do we subtly devaluate them by our attitudes and behavior?" (e) "Is our philosophy one in which respect for the individual is uppermost?" These are questions which a teacher has to constantly keep in mind as he conducts his teaching on a day-to-day basis, for the answers he gives to these questions influence the kind of communication which he establishes in the classroom. As I see it, one of the most important functions the teacher can perform in the



American Indian Church

creation of am emotional climate is to make the student feel that the instructor is someone who is interested in him.

So often in education we stress the importance of techniques of teaching; yet, I wonder if this should be the major consideration. Each of us knows of instructors who differ among themselves in the particular techniques which they employ and yet are equally effective in their teaching. It may very well be that the specific techniques which the individual teacher employs are not as important as the attitudes which he holds toward himself, toward his students and toward the subject he teaches. I feel this is no less relevant in the field of Adult Basic Education than in any other field of teaching. The teacher must be sensitive to the way his adult students perceive themselves, he must be infinitely patient in helping them with the difficulties they encounter in the learning experience and above all he must avoid a paternalistic attitude in which he communicates a feeling of superiority over those he teaches.

When we come to feel superior to others, it is well to keep in mind a statement by Will Rogers. He commented to the fact that "We are all ignorant; we are just ignorant about different things." This man of Indian heritage packed more wisdom into this one statement than is found in many "learned" educational treatises. Will Rogers' comment which warns us not to become too impressed with our knowledge helps us recognize our limitations and makes us realize how much we have to learn from each other. Above all, it makes us aware of the need of humility in our relations with those we teach.

In my emphasis on the need to develop sensitivity to the student's world, I don't want to imply that the teacher's knowledge of subject matter is of secondary importance. To me, the statement so frequently made by educators that "we teach students not subject matter" is basically in error. I deeply appreciate the concern about the student which this statement implies; nevertheless, subject matter content as well as the student must be the concern of the educator since they are both inextricably interwoven into the fabric of teaching.

As I think of the interrelation of teacher and student, I would prefer to say, "We teach subject matter, but it is the student who learns." Looking at it this way we see the student not as a passive recipient of someone's teaching but rather as an active agent, for teaching is of no avail unless the student himself participates in the learning process. The teacher cannot learn for the student. The teacher's job, instead, is to structure the psychological environment of the student so that he is motivated to learn. To attain this goal it is essential that the teacher be able:

to translate subject matter content in terms of the student's experiential world,

to ask pertinent questions which give guidance and direction to the student's thinking,

to vary his explanations of subject matter to suit the needs of individual students,

to provide personal support for the student so that he can cope constructively with his difficulties in learning,

to determine the optimum guidance to give a student, so that it is not too much or too little,

to stimulate the student and even apply pressure--but in such a way that the student feels challenged and not threatened, and

to dramatize the presentation of subject matter so that the student becomes imbued with the excitement that should accompany learning.

In directing any learning experience it becomes extremely important for the teacher to appreciate the time factor as it influences the learning of a skill or the acquisition of knowledge. No person acquires a skill overnight; he improves his performance only as he practices persistently over a period of time and under the tutelage of one who can guide him in the learning process. The driver of a car, the ballet dancer, the surgeon, the child who ties his shoelaces, the pianist, the pitcher on a baseball team, the child who reads, a group of men executing an intricate play on the football field--in each of these cases, skills have been perfected and knowledge acquired only over a period of time. The dimension of time is even more dramatically illustrated in the acquisition of speech--it is estimated for example that a four-year-old child will utter over 10,000 running words in the course of a single day. When this figure is multiplied by 365 it runs well over three and one-half million words spoken in a course of a year. Yet this estimate includes only the words the child speaks; it does not include the words other people speak to him or the words he hears other people speak to one another. It should be remembered, too, that as the child grows the amount of word usage continues to increase. Thus, we acquire skill in the use of the spoken word because of our being subjected to intense verbal stimulation on a day-to-day basis. As a result the quality and nature of the language we employ becomes a function of the formal and informal teaching influences that act on us in our linguistic environment over a period of days, weeks, months and years.

I mention the acquisition of speech because it is so relevant to those of us involved in Adult Basic Education. One of the problems confronting the adult in this program is the learning of English as a second language. Unless we appreciate the amount of time that was required for us to gain skill in our native tongue, we cannot begin to understand the patience that will be required of us as we teach others to learn a second language. I suppose that if any virtue is essential

to good teaching it is patience; this is true regardless of what we teach or who we teach. This means that we have to work in terms of realistic goals and make certain we provide enough time in covering a unit of instruction. It is far better to cover a unit intensively so that the learner has time to develop proficiency than to cover a number of units superficially over a shorter period of time. The fact that we have covered a certain number of pages in our Adult Basic Education class as outlined in the curriculum guide in no way indicates that the learner has really mastered everything within those pages. To insure real communication between teacher and student in Adult Basic Education we simply must allow the factor of time to exert its influence. For time to exert its influence the teacher must be patient with himself as well as with the student. In this way he can come to accept even limited goals as representing substantial achievement. The teacher also needs to recognize that without some degree of successful performance in learning, the student will not maintain his motivation to learn.

The importance of time and patience as a requisite for mastery of what one learns is significant in any phase of teaching. This is not a problem restricted to the slow learner or the student of inadequate background, but also applies to bright students who come from what we assume to be very favorable environments. One excellent illustration of this is to be found in a biographical account written by Winston Churchill who reports on his own learning problems while attending school. As he tells it:

> I continued in this unpretentious situation for nearly a year. However, by being so long in the lowest form I gained an immense advantage over the cleverer boys. They all went on to learn Latin and Greek and splendid things like that. But I was taught English. Mr. Somervell--a most delightful man, to whom my debt is great--was charged with the duty of teaching the stupidest boys the most disregarded thing--namely, to write mere English. He knew how to do it. He taught it as no one else has ever taught it. Not only did we learn English parsing thoroughly, but we also practiced continually English analysis. Mr. Somervell had a system of his own. He took a fairly long sentence and broke it up into its components by means of black, red, blue, and green inks. Subject, verb, object; relative clauses, conditional clauses, conjunctive and disjunctive clauses! Each had its color and its bracket. It was a kind of drill. We did it almost daily. As I remained in the Third Form three times as long as anyone else, I had three times as much of it. I learned it thoroughly. Thus I got into my bones the essential structure of the ordinary British sentence--which is a noble thing. And when in after years my schoolfellows who had won prizes and distinction for writing such beautiful Latin poetry and pithy Greek epigrams had to come down again to

> common English, to earn their living or make their way, I did not feel myself at any disadvantage. Naturally I am biased in favor of boys learning English. I would make them all learn English; and then I would let the clever ones learn Latin as an honor, and Greek as a treat.

It is remarkable that this experience should have happened to someone who later became one of the great masters of the English language. Certainly one would have thought solely on the basis of reading the prose which he wrote as an adult that this man would have had no difficulty in school. Yet it was thoroughness of instruction in English over an extended period of time that helped to make Churchill one of the great writers and speakers of our day.

When I first read Churchill's account of his experiences at Harrow, I was reminded of my own difficulties with the English language. At the time I entered the university, I was singled out for recognition by the faculty and invited to join a class in "Bonehead English." I must admit that as a beginning freshman my use of the English language was less than desirable, reflecting a history of difficulty with this subject through most of my school years. I was very unhappy at having to register in a special class in English, but in time I was to appreciate this class as one of the most valuable of my college courses. It was my good fortune to have a very understanding instructor who looked upon the members of our class as students she could help if we were motivated to study. I still recall her opening comments to the effect that we were to regard the class not as an indication of failure but rather as an opportunity to make up for deficiencies in our background and improve our prospects of doing adequate work in all our classes. She was a teacher who was truly interested in us and wanted to assist us in every way she could. As I look back over the years I continue to be amazed at the motivation which characterized our work in that class. At no time were we ever led to feel sorry for ourselves because of our inadequate background. Instead we were made to feel that we could do something about our situation if we would participate actively in class work and in assigned study. She made us rehearse over and over again correct ways of speaking English and at the same time helped us appreciate and understand the importance of grammar in language usage. She influenced me greatly because she felt an obligation to teach subject matter so that we could master it. Thus, by developing a sense of achievement we maintained a high degree of interest in what she taught us.

Despite the radical differences in the educational setting reported by Churchill and the one I experienced in the pre-college course I just described, there is nevertheless a common element in both our stories. The common element in each instance is found in a superb teacher, knowledgeable in subject matter and possessing an ability to communicate that knowledge to others. Associated with that ability is a dedication to one's subject and a concern with helping the student develop mastery and competence. There is something else present and

that is a teaching style which serves as an exemplary model for the Adult Basic Education teacher who must also build on where the student is at present.

We must remember that as teachers we can do much for the well-being of our students when we organize learning activities which enable the learner to attain some degree of measurable success. A school administration can be of tremendous help in this respect by avoiding undue pressure on a teacher to cover an unrealistic amount of subject matter. To develop a skill or understand a subject requires time. In Adult Basic Education particularly, it is important that we center our attention not on how much material the teacher covers but rather on what the learner can actually master. It would appear that we could well afford to give much more consideration to the role of successful achievement as it affects an individual's emotional outlook and his concept of himself. The fact of the matter is that no subject matter learning remains at a purely cognitive level. Even the "hard-nosed" scientist who tries to be completely objective about his thinking can't help but become excited and enthused as he meets with success in his search for knowledge. By the same token he can meet with frustration and discouragement if his efforts lead him nowhere. The learner in our classes likewise becomes discouraged with himself and loses motivation if the subject matter he encounters does not challenge him or is too difficult for him to comprehend or master. On the other hand if in our conception of Adult Basic Education we frame instructional objectives which can be reasonably attained within the time limits available to the learner, we can help him considerably in his goal toward some degree of successful achievement and emotional well-being.

In this respect it is important for us to keep in mind the thinking of Robert W. White on human motivation. It is his thesis that man has a strong need for competence and with it a desire to understand and influence the environment in which he lives. White feels that the very nature of man's nervous system impels him to curiosity, leads him to seek out events in the environment, to explore and study them and to learn how to exercise control over them. White contends that the need for competency is as fundamental to man's being as any other need he exhibits. This is exemplified so frequently in the joy, delight and excitement that characterizes man's search for knowledge; and this excitement at being able to achieve and grow in knowledge is to be found of all age levels. It is shown in the behavior of infants as well as among children, adolescents and adults. Successful achievement, whether it be in the acquisition of knowledge or the mastery of skills, can provide a very deep source of satisfaction for man. As Havighurst has indicated: ". . . successful achievement . . . leads to the (individual's) happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by society and difficulty with later tasks." Too often in education when we think of the student's emotional needs we forget the appropriateness of helping the student with the actual skills required in learning and concentrate instead on

his emotional problems. It is not essential for a teacher to play the role of a psychiatrist, for there is so much the teacher can accomplish by helping the student satisfy his need for competency. This can be done through knowledge of subject matter and a realization that, whatever subject matter is taught, it is always taught in the setting of a human relationship--a relationship which of necessity must be one in which people share a basic respect for each other whether they be student or teacher.

Several years ago I read a comment made by Pablo Casals when he was interviewed by a reporter on the occasion of his eightieth birthday. The interview took place along the coast in Puerto Rico and as the two of them were walking on the beach, Casals remarked, "I used to think that eighty was a very old age, but I don't think so anymore. As long as you are able to admire and to love, you are young. And there is so much to admire and to love. Look at the sea, the sky, trees, flowers! A single tree--what a miracle it is! What a fantastic, wonderful creation this world is, with such diversity. That is why I can never play the same work exactly the same way twice, why each note, even, is a different world. My wife says to me, 'You are so excited all the time.' I say, 'I have to be excited. How can I help it?' Teachers should teach this--the richness and diversity and wonder of life." Although Casals is not a professional educator in the usual sense of the word, his comments to the reporter should be read by all educators because of the power of his message--a message which says so much about sensitivity, vitality and enthusiasm in the teacher's relations to his students. I wish I could have heard Casals speak out as he talked to the reporter on that day, for I sense that Casals' voice, posture and manner of speaking would have added even more power to his words. His message which itself reverberates with vitality emphasizes how important it is for a teacher to make a subject come alive so that it lives vividly in the mind of the student.

Vitality can be expressed in many different ways and need not necessarily be reflected in exuberance. I remember watching an Indian woman work at some pottery. She was adept at her task and the quality of her work indicated the long hours of practice and learning which had to take place for her to become as skilled as she was. At the time I watched her she was making a vase from scratch, and I could sense her imaginative capacity as she molded the clay to fit an image which had already been formed in her mind. There were several of us watching her as she translated this mental picture into the reality of a vase. She was a patient woman, and her patience was reflected in many ways. She helped us feel free to ask her as many questions as we wished; in turn, she answered our questions fully so we could understand what she was doing. Although she was a quiet woman, the vitality of her spirit as she put her imagination and her skill to work was very much in evidence. In her creativity and in her use of imagination she reminded me of Casals' comments when he talked of "the richness and diversity and wonder of life." In her own quiet approach to life she also made her subject come alive and reminded us of how truly diverse and rich life can be.

There are many facets to teaching and to say that one is more important than any of the others is, of course, erroneous, but the two qualities that stand out in my mind are those which relate to a person's vitality and to his imagination. In thinking of these two qualities, I am often reminded of Loren Eisley's views of man and nature. His writings provide a richness of thought, feeling and understanding, and in so doing arouse within us a questioning attitude which leads to further learning. Likewise, his power of imagination awakens a sense of wonder about the world in which we live and stirs within us a deep respect for the mystery which is at the very essence of the universe. One description that comes to mind so vividly is found in the book, The Immense Journey. Through his imagination the reader is helped to feel what it is like to be part of a river as it makes its way from its source to its outlet. In another book he is able to take us on a remarkable adventure as we follow the thoughts which come to his mind when the train on which he is riding is stalled at the site of a city dump during the darkness of the night. The power of his imagination is such that he can take a scene of this kind and help the reader perceive fundamental questions about man. What impresses me about Loren Eisley is his ability to transcend the facts and yet keep the reader within the bounds of reality--but it is a reality which has mystery at its core.

Another person who has helped me keep a sense of wonder alive and with it a sense of imagination is Rachel Carson. In one passage in The Sea Around Us she talks of the process of sedimentation and compares it with a long snowfall. Her thoughts which take on a poetic beauty tell how:

> The sediments are the materials of the most stupendous 'snowfall' the earth has ever seen. It began when the first rains fell on the barren rocks and set in motion the forces of erosion. It was accelerated when living creatures developed in the surface waters and the discarded little shells of lime or silica that had encased them in life began to drift downward to the bottom. Silently, endlessly, with the deliberation of earth processes that can afford to be slow because they have so much time for completion, the accumulation of the sediments had proceeded. So little in a year, or in a human lifetime, but so enormous an amount in the life of earth and sea.

By tying in the process of sedimentation with another natural phenomenon, Rachel Carson has accomplished much more than that of merely presenting us with facts. Through her imagination she has taken the facts and provided an emotional sensitivity to nature in a way which reflects a depth of understanding so integral a part of great teaching. In her words, "Silently, endlessly, with the deliberation of earth processes that can afford to be slow . . .", she reminds us about the element of TIME and its role in nature. This reminder has emotional overtones for me because in my own imagination I can extend this concept of TIME to my relationship with students. The job of teaching

cannot be hurried; and like anything else that is done well, effective teaching requires TIME and demands PATIENCE of the teacher.

I have turned to Pablo Casals, to Loren Eisley and to Rachel Carson because the world of nature is so significant to them. In this day and age when man's being is so threatened by his own advances in technology, all teachers need to know of nature--its inherent beauty, its power for rejuvenation and its mystery; they need to recognize that without involvement in nature no man can attain "wholeness." Whatever one teaches, there needs to be communicated to those who learn a sense of wonder and a feeling of awe and reverence toward the universe as we seek for purpose and meaning in our existence. Man needs to make himself available to the openness of nature instead of continually adapting to the restricted confines of a machine-like system. If we serve as teachers we need to be imbued with a deep feeling about nature, for regardless of what we teach our fundamental attitudes toward our fellow human beings and toward the world do come through. In this respect, as human beings we are all teachers, we are all students and all of us influence each other.

In the words of Leroy Selam, an Indian poet and artist who has been our student and our teacher:

> I was born when people loved all nature
> Listened to it
> And spoke to it as though it listened.
> When I was young,
> I remember a clear river, good to drink;
> When I was young,
> I remember a clear sky, good to breathe;
> When I was young,
> I remember an early morning
> Watching the sunlight fires
> Dancing upon the mountains.
> I remember an uncharred earth
> And singing a song of thanks
> For all this beauty to the creator . . . .

Dr. Redbird-Selam: I'm going to first open this presentation by answering a question on why the staff showed the film "Dead Birds " I think a thing you must remember as we instruct--we instruct you along concept lines. The concept that we're trying to get across with "Dead Birds" is that, when you meet with those that are culturally different, you can cause both confusion to yourself and to those people that are involved in the process of living some kind of tribal existence. The film that you saw, "Dead Birds," has to do with the fact that some prestigious, academic institution decided to study aggression and tribal warfare among some tribal groups. They got themselves funded, went off because they had read some anthropological literature that said these people had had this kind of behavior in the past. From all data that are available, these people had resolved those conflicts. But, when these academic people went in to study, went in to take a look at what they thought had occurred and still occurred in this group, they reactivated old tribal wounds and the war was a result of the activation of people from the academic community --outsiders. The price the academic community eventually paid because the groups being studied still deal in an eye for an eye and a tooth for a tooth when they go back to the old tribal patterns, the price that was eventually paid was death--the life--of Michael Rockefeller. That was the part of the price. You won't see that on the film, but that was exactly what was the final result; because the tribe felt that one of their people had been killed and the only way that they could retain the spirit and the life of their own existence was the life of somebody else. It was too bad that it had to be this particular individual. He really had not that much responsibility for it.

So, my caution to you whenever you go to work with those that are culturally different--tribally different--is they won't kill you; they won't kill another person in relation to you, what they will do is kill your program. You don't need to worry about your life. If you are in Israel, and you are working in Adult Education with the various tribes they are working with, you might still have to worry about the concept of an eye for an eye and a tooth for a tooth. If you're an Adult Education teacher in the United States and you insult somebody's value system because you're not aware of what the cultural dimensions are of that particular tribal grouping, all they'll do to you here is assassinate your program.

The reason that we use the film is that aggression comes in several forms. They won't usually take the aggression against you. You may even have some unkind words every now and then or unkind behavior, but the aggression will be against your program. It may also help you understand why many tribal groupings are so resentful of outsiders; of why there is such intense animosity toward academic communities, particularly anthropologists-archaeologists. It may also help you understand why there is such intense animosity towards

educators. Many tribal peoples have very bad memories of the early process by which their children and their people were educated. You don't take children away from the home at six years of age and keep them away without some resentment. They are sent back not knowing the tribal ways or the white man's way. Some tribal people have memories regarding the fact that they were told that if they did not send their children to boarding schools, they would be put in jail. It was a federal offense.

So, when you look at that film that's far removed from this particular environment that you live in, the point I want you to remember is what confusion outsiders can cause. You're dealing with people, there are many memories among the people, and anymore, you have many tribal mixings. For example, if you mix with tribes that are different you get mixed into such things as their old wounds. There are old wounds between the Osage and the Cherokee. There are old wounds in Oregon between the Warm Springs and the Piute. There are old wounds between the Nez Perce and the Crow. These are old wounds that are in the memories of the people and recorded in the historical documents. They are things you need to be aware of, because you're interested in providing a service that does not need to reactivate the aggression of a people towards your program. You also need to be aware of where many animosities come from and how close they are to the surface. Man does not change all that much. I don't know whether I'm cynical or if it's factual, but I really don't believe man is much more intelligent than he was in the first remains that we find of him. He's just got more knowledge and that makes it even more difficult to handle!

As you look at the film just be aware of that because by all known data that situation depicted in the film did not exist before the academic community came. We could have given you historical data about tribes or some particular problem in the United States, but it wouldn't have got to the concept of a notion of what aggression is and how it is manifested in relation to programs.

Now, let's get a look at Adult Basic Education this morning and see what we can do with it. The first thing that I would like to help you understand is that, if you have a definition in your program of Adult Basic Education, what is the definition Church Women United uses? Is it education to the fifth grade level? Is that your definition of Adult Basic Education? Is it education to the eighth grade level or is it education to the high school level? What do you consider basic? Under the old definition for the United States it was eighth grade. But, you may have a different one and you may be working under a different definition of education. If your definition is fifth grade or eighth grade, you are going to have more full-blooded people in those kinds of programs than if your definition is high school or college. That means that these are people that have resisted educational efforts for a very long time. The Bureau of Indian Affairs through its boarding school educational programs has been there a long

Navajo Dancer - Chemawa Indian School

time. There has been a process of resistance to the B.I.A. educational efforts and it's very well maintained in some cases. Whichever definition you take, be prepared for a different kind of participant in that particular project.

Now in relation to Adult Basic Education, how do you define basic education. Do you define it in the United States way of that it is the basic skills in reading, in mathematical skills, in writing, are these the areas of basic education? Or do you include things basic to the life style of the people--such things as family care, information about disease, information about sanitation, the drinking of water, preparation of food, how long things last--any of these things. How have you defined it? Because, how you define it will depend on what sources of curriculum you go into. I would hope that in your definition that much of your curriculum would come from the life style of the people; that it would be suited to the things that are of interest and of value to them. One thing that will be included in your material in the final summary of this particular conference--and I do this reluctantly because I know there are some of you who will rely on it too much--we have conducted sessions for a long period of time around Adult Education; we've included in one of our pamphlets for working with the person in Adult Basic Education--the learner--a paper that was written by one of our participants. The participant was a combination of one half Hopi and one half Navajo, which is quite a set of variables to work around, and works with the Navajo people. She wrote this as to how you proceed with the particular people. It is excellent for use with the Navajo. We will include it in the proceedings of this conference with the caution for you that you may use the format, you may figure out how it works but apply it to your group, not take it from the Navajo.

For example, one of the items in the paper for an Adult Basic Education teacher to consider when you are out recruiting and you go into the home is your relationship with children. Many of you are mature people that have children, know children, and like children. But, one of the rules they have, that the Navajo people who are more towards the edge of being traditional, which means those people that have been successful in avoiding much influence by the European world, is that you do not involve yourself with the children. The children are off limits. The children are not to be touched. If the children come to you, you may accept the attention, but otherwise the children are to be left alone. It's very difficult for most people to become adjusted to this. Some tribes in the Northwest have this notion. The children are to be left alone. And, for those people that love children, feel very kindly towards them, this is something that is very difficult to understand. I think that if you understand the notion that many tribal people fear for the loss of their children, either spiritually or by the influence of something strange or foreign that they don't understand, you would get some comprehension of why they do not always feel kindly about contacts from strangers with their children.

As you consider these kinds of things in your educational program, keep your tribal reference group in mind. Each group is unique.

I'm going to work with you now on recruiting. Let's take a look at some phases of recruiting. How do you go about recruiting. In the recruiting process, when you're going out to do your recruiting or you're writing materials for your recruiting and you're presenting them on television, my first caution would be to you is believe in what you're doing, first. Be literal in stating what you are going to accomplish. Be absolutely specific because, if you hold out a goal or you say you are going to do something and you don't fulfill the goal, that's the beginning of the tally of marks against you. Because, the tribal people have too many memories about being told that something is going to happen and it doesn't happen. So, don't overstate your goals or overstate your purposes. Be as literal as you can possibly be. In giving your information or data, television is a very good source. Most tribal people have some contact with some television source, but they will not have contacts with newspapers, they won't have even a tribal newspaper. You can put it in the tribal newspapers, but the tribal newspapers don't reach the people sometimes until well past the time you want your program to be in progress. So, be sure you check on schedules whenever you're working with the public. . .for your program. I think in the Northwest most groups are accessible by car. Sometimes, the telephone service is not all that good. I think that the telephone service in certain groups of certain reservations is unbelievably bad; I don't know what the matter is and why they cannot figure out how to operate it, but they can't figure it out. The Yakima reservation is a classic example. You usually end up calling, and this might be a source for you to contact, the tribal police because their telephone always seems to work for some reason or other. That might be your final resource in finding out something. Telephone service, if you're going that route or you need to make a quick kind of change, you need to look into the fact that some of the mechanics that you expect to work in the outside universe aren't going to work on the reservation.

The next thing in recruiting is: whenever you start your program and you design your program, make your program into short components; short components that have a beginning and an end. If you make them long range, you're going to have a high rate of absenteeism and you're going to be mad most of the time because you've got this long program planned and here the people are gone for various things. If you make them in short components, you can give the component to the individual, when they return. If you make long range educational components, you're just making difficulty for yourself and difficulty for your learner. The high rate of absenteeism is for many reasons. It could be because sometimes you have a high incidence of alcoholism among your students. Another drain on your students is that the person who is more traditional, (which you're likely to have, if you have the first definition of Adult Basic Education), participates in all of the events of the community. So, if there is a funeral--some funerals can last

four and five days--he's going to be gone. He may be one of the special singers for that particular group and he just simply is not going to be there. If you ask that individual to choose between participating in the life of the community and attending your class, he is going to choose the life of the community. If you can make in your design as you present your programs, short components that you can pick up and the learner is therefore not penalized by your negative behavior when he returns to your class, and if you remember that the people you're dealing with are adults who have an adult life style, then you can better understand in relation to yourself how many more demands there are on you than when you were in junior high or high school. They have these things that they think must be done. In light of the high absenteeism rate I think it would be wise that you plan and tell them what you are going to do; that you have short components that can be accomplished. It is also an advantage to the learner. If the learner feels that he is making steps; that he completes certain phases and he doesn't have to wait a whole year to figure he's done something, you retain him, too. He feels he is accomplishing something.

In recruiting, we were lucky by accident as the law prescribes it for us and we don't have any other choice, but it turned out to be by accident a very advantageous thing happened to us. We used the word "participant." We did not use "student." We found that in the recruiting processes of some of our people, they used the word student and there was a strong reaction among the adult learners to the use of the word "student." There seemed to be a favorable response to "participant." The only explanation I can give for how you address your learners is that many of them have bad memories of an earlier encounter with an educational process. If there is a new term that can be used in some way or another that can be used to describe it, it seems to eliminate a memory reference to that other time they didn't do well in an educational process. That's entirely up to you in how you apply titles to your students. In your recruiting as you contact the tribal agency and the tribal people one of the things that you need to be aware of is that among the tribal people a majority of the tribal council members do not have college educations. There still may be some suspicion of the educated tribal member. Even though in most instances the tribal council will be supportive of the educational effort, you need to be aware of this situation. It is so intensely felt by some tribal groupings that many young people that we have educated for the college level, for management, for business, when they return to the tribe find that the tribe does not want them working in tribal business. You need to be aware of this ambivalence among tribal people. The majority of them will be supportive, but there is still just a little bit of skepticism about the educated tribal person.

When you go into the next phase of teaching and how you teach, let's look at some of those things. I can't deal with any of these in great depth, but I can go over some of them. The first area that I would be concerned about and I have discussed this many a time not only with adult educators but with elementary and secondary teachers, is the

giving of directions. This is the initial point of instruction and I think we all need to have sessions in how to prepare directions. The data on our ways of giving directions indicates these things: (1) It indicates we talk too long. We talk from five to ten minutes just on giving the directions. (2) It also indicates that even though we give the directions in sequential order, when we finish we may have as many as ten to twenty steps in the process of doing that one particular task. If you give ten to twenty steps that a learner is to accomplish before he can complete a learning goal, that's too many steps. We know by how you keep things in your head that you can hardly keep the seven digits in your head for the telephone number. Most of you have to make reference to something, when you're using the telephone, because you forget what the digits are. So, if you can't keep seven digits in your head and an area code and the number one, how are you going to expect a learner to keep ten sentences or twenty sentences in his head? It's not going to happen! Another thing that makes that difficult is that in the way you give the directions you end with the time sequence in your actual giving of directions with the thing that is to be accomplished last the most recent thing in the learner's head. He knows where to put the paper when it's finished because that's the thing that you just got through telling him, but he doesn't know what's to happen in the first phase or in the middle phase so that he can put the paper where you want it in the final phase. You just got through saying it. With your tribal people when you're giving directions--I think this is true for all groups, but particularly with your tribal people--it would be to not only give them, but to cut them down in time (time yourself). There also needs to be some kind of learning map; some kind of graph. Then, he knows when he has passed phase three. He can check himself out because many of your adult learners, your tribal people are too ashamed or too embarrassed to admit to you they don't remember what you said. They're just going to sit there. They're not going to come up and question you at all. They don't like to be embarrassed by admitting to everybody that maybe they can't really learn because they can't even remember the directions that you gave. Many teachers worry about them being of artistic quality, but all they have to have is some kind of graph going through the kinds of steps that you want your learner to go through. Some kind of drawing that indicates where he is so that he can place himself according to the time he has to give to a certain task.

Another thing, and this is in relation to the directions, is that as the teacher you go to the learner; you go to the adult learner and ask him what steps he is on--what is his rate of progress. You check with him because he is going to be most reluctant to check with you. As you check the rate of progress and as you establish a feeling of security and he establishes a feeling of security with you, he will begin to ask you. And as he asks you, (most tribal people, traditional people are this way) they will put themselves in your line of vision. They will place themselves so that you can see them. If you recognize them, they will talk. If you ignore them, they will figure you don't want to see them at that time and will go away. They've placed

themselves to be seen. You didn't recognize the placing, so the general feeling is that you don't want to recognize them at that time for whatever purpose so they will turn away. Very often many of them won't even place themselves in line of vision. All they will do is place themselves in close proximity to you. That means they want some kind of contact with you. If you don't recognize them, they won't go any further. They're not ones for coaxing. The tribal women you have in here are much more aggressive. These tribal people are not ones to try to plead with you to try to persuade you to give them attention. When you want them to tell you about progress, these are the kinds of things you might consider.

I'm going to talk about one that is very difficult to talk about and I want you to understand; it is speculation based on experience. There are no data anywhere written about this. It is in the behavior of the people and in my experiences with students and in my own experiences in trying to work with tribal adults. This has to do with coeducation. Coeducation by many of the traditional people is not accepted. Jealousy is something that you must be aware of or the potential for jealousy in your classroom. Sex roles are pretty well defined. What is casually looked at in the nontribal world is not casually looked at by the tribal people. When you have a female adult student, because they are doing very well and you have a male adult student that may not be doing very well, and you ask the female to help the male you be prepared to handle it if it gets to be confusing because it has the potential for being that. The wife may resent that particular arrangement and you may find that particular male not attending class anymore. It can work for the female also. This is something many teachers are unaware of. Nobody talks to them about it and nobody tells them. Car pools are another thing in relation to this coeducation that can cause confusion. Many wives do not appreciate their husbands going off and picking up other females or vice versa. They don't involve you in it. All they do is no longer participate in your program. You think sometimes you have people who are acculturated; who no longer involve themselves in this. We just lost recently one of our finest cultural programs in the State of Oregon because of this very same situation. It could no longer function. The husband had said he would not tolerate it. Yet, by all standards he has no reason to be concerned. He just does not accept the notion that things can be coeducational and still be all right. Be prepared for that little bit of confusion. It's best to have males help males and females help females. Even sometimes, when males and females sit by each other this can cause no end of confusion. Just these little kinds of things you need to be aware of.

Be aware of the situation which develops. For example, most of the women in here can attend a meeting here with a male friend, go off on a conference, be gone two or three days and your reputation doesn't suffer, your husband doesn't think you're promiscuous or that you are going to do anything; but, you watch the tribal people. They don't take too kindly to that. So, when you plan field trips or you plan other kinds of operations, you be aware of that. An overnight stay is

something that we've had very great difficulties with ourselves. We try to get the cheapest arrangement--not that we're cheap, it's just that we're not allowed all that money for our projects and I'm sure you're the same--therefore, we try to get housing arrangements where people can share rooms. Under certain conditions we just can't do that and maintain rapport. Married couples prefer separate rooms. Let me give you an example here in the Northwest--this may not be true so much with you--the Northwest people in their traditional tribal religion, the Washat religion, devised a long house which when you come in the men go on one side and the women go on the other. You be aware of these kinds of things in the traditions of the people. They can ruin your program and you may never know what hit you.

The next thing that I would work with you on is a greater use of poetry. Adult Education, secondary education, higher education, and elementary education do not use poetry to the extent that it should be used with tribal people. Poetry more suits the way the male students think and talk than does prose. They do not waste words. They say what has to be said and they can say it in a line of poetry, four lines of poetry, instead of you asking for a paragraph.

When you look at prose there is a lot in there that could be gotten rid of. But, because we feel a nice massage by the use of words and it does something for us, we use a lot of words. Poetry more suits their way of talking. It is more precise and it is more concise. It does not make as much demand in using the skills of writing and reading to convey a thought as does prose. Many people who are adult learners have said to me, "I got lost in these words," meaning both the words of the teacher and the words of the book. There were just too many words. The other thing in relation to poetry is that the tribal people do not view a dancer or a poet as effete. Those people who can speak well, who can say well for the people, who can use poetry, who can dance well, who can sing well are highly esteemed by tribal people. They have no connotation you are a homosexual, that your masculinity may be in doubt, none whatsoever in those categories. The males are the ones that preen themselves for the dance, they are the ones that will sing at the drums, they may even resent the female if she tries to sing at the drums. You will find that the male dancers always thought the war dance was their prerogative and are very upset now that females are entering the war dances because that was not their domain. They used to get very upset even if the female got close to them or anybody broke one of their little old feathers. They could have hysterics. There's nothing effiminate about it. You don't need to feel self-conscious as many people do about talking about the dance, or the art, or poetry, or music because these are what men have traditionally done. The men have been the orators. They're the ones that have spoken for the people. There is a book on Indian oratory that you might sometimes refer to because the people have made very fine presentations--very fine speeches. Ninety-nine percent are male. You'll find that the men have very strong feelings about poetry.

Your people can write poetry. Your people can do it and this should be encouraged far more in basic education than is presently happening.

Another thing--as you give directions in relation to poetry and trying to help people understand you as well as understand others, be observing. Be observing and take notes. As I was going through school and learning about becoming a teacher, they had a great big course on the preparation of materials. And one of the big materials they seemed to be greatly concerned about was bulletin boards. So, they spent hours on bulletin boards and I used to sit there and think that this was the craziest thing I'd ever encountered because they had rulers They had rulers with right angles to them. Rulers that went this way, all kinds of measurements for letters, all these things. You made these great architectural designs for every bulletin board you put up. Now, with the tribal people these kinds of things are unnecessary I can look at that space over there, as most people can look at it, and I start in the middle or I can start in the corner, or I can start over here and I'll come out and fit those directions from textbooks. I can make my own letters. I can space it in my mind--I don't need to put it on a piece of paper. This was very upsetting to people doing instruction. Because you're not supposed to do it this way. Tribal people handle space in different ways from nontribal people in the United States. As you observe your learners you may find some directions superfluous. If you have a learner who wants to convey through a bulletin board what he has learned--to demonstrate what has been accomplished--and you give that book and you tell him you want to look at his plan of how he's going to display this, it's not going to happen. You say to him, "Do it in your way." If he wants help, he'll either get it from another colleague or from you. As you watch your own particular individuals you will find that some directions and instructions are superfluous. You don't need to give them. I have learned this the hard way because I am inclined to overdirections myself. So, I give you this bit of hard-earned advice.

The other thing in working with your students--and I don't know how to say this--other than to ask you to be consistent with what you say and how you behave. If you are not consistent with these, it won't be long before somebody spots you as a phony. You must be consistent in those situations. Maybe I can help you this way. The tribal people will read your behavior before they will listen to your words. If your behavior indicates that you're lying--not consistent with your words--you will become less and less in their minds. Your ability to hold contact with them will become less and less. Be sure your words are consistent with your behavior, and how you feel. I can't think of any one thing that is more important than that. What are some of the things we do that show this inconsistency? Such things as when you are talking with an adult learner, many of us talk in such a way that the adult learner comes to view himself as mentally retarded. We talk--and you can hear your voice tone change--as some teachers talk to little children. They will slow the pace down; they

will enunciate as if you're deaf and dumb and their pitch also changes. The tribal people fear this because that's what they remember about their first encounter with that first grade teacher. When you talk with them and work with them and if you really say that I accept you as an adult learner you'll relate to that individual as an adult learner. That means that as an adult learner, that if they wish to say something to you in truth, you be willing to accept what you said you were going to accept. You be as willing to accept criticism as you are to give it out. They will test you, and if you're not willing to accept criticism, they'll find it out very soon.

Another thing in relation to this behavior and feeling is sometimes the tribal people will ask you to join with them in tribal events. You have said up to that time you have wanted to learn their way of life. If you have <u>really</u> wanted to learn about their way of life, then you will participate with them in these particular events; or if you cannot, say you cannot and for what purpose. They will respect you, if you have been truthful. For example, I have often been invited--and I'm sure my husband could tolerate it--but I have not that kind of behavior, to certain potlach ceremonies of the British Columbia people. In one of them, there is the involvement at which time one of the individuals who is participating in the ceremony has the right to bite whomever he pleases. And, you must be willing to accept that particular damage to yourself. I find myself at this time unable to accept this. I say that to the individual. Whatever has gone into me at this time I find it unable to allow that to happen to me; therefore, it would not be with honor and respect that I could attend the ceremony. Please, excuse me. They respect this particular ignorance and inability on my part. But if I lied to them and went and found that I could not do it, then they would begin to have questions about me--about my integrity. If you say you are going to participate and you're very eager to participate and every time someone asks you to participate and you have an excuse, that is not a really valid excuse. It's just a way out. It begins to count up, though. You'll soon find that the students will begin offering excuses for why they can't come to your classes, because they doubt your authenticity.

In relation to being consistent, people often ask, "What are the rewards, what are the punishments, what are the motivations that work with a tribal people?" For those tribal people that you will be involved with in Adult Basic Education, I cannot prove this; I could not offer you emperical data, I can offer you only what has been expressed to me by many people in relation to this, the greatest motivation is the quality of the teacher. Is the teacher somebody you want to spend an hour with, two hours with, three hours with? It's the quality of that teacher. Are you the kind of person that they want to spend time with. . . Maybe I can explain it this way because I have always had a time explaining the goals of education for tribal people because they vary with the goals of education for other people of the United States. Historically for many tribes, the goal of their educational process--and remember every tribe had their own educational

process--education is not something new, they have their own educational goals--the goal of education or the goals for many of the tribal people were these: (1) The individual be educated so that he can survive and live in that community; (2) that he not be a hindrance to his husband or wife; (3) that he be someone that could care and protect his children and that he be someone, when he got old that people still would want to be with; and (4) that he wore well throughout the period of his life. Education was a life process. It was to be shared. When you got old, did people think you were old-fashioned or stupid or not longer worthy of being associated with? The goal of the tribal people said, "No. When you are old, your worth was determined by whether your grandchildren wanted to come and visit you; whether your husband still found you interesting to talk to, whether your sisters and brothers still wanted to relate to you and whether the young valued you." This is true of tribes today. Those people that are 60, 70 and 80 years old that were educated in that way are some of the most fascinating people you will ever meet. Those of us that were educated in a little bit different way, we have to work harder at it. We're more easily rejected since we did not learn the educational process and we may appear dull and uninteresting. People may not want to be around us. As you went through each phase of education they believed, in their tribal ways, that the greatest hindrance to a husband was an ignorant woman. If he had an ignorant woman who could not cook, who could not take care of the hides, who could not prepare the food, this cast a very serious reflection on the husband. So, her education was something he was very concerned about. This is the old traditional belief of education, and one that I think if we would put in our own educational ways in the academic program, we wouldn't have so many of our people being shunted off to old people's homes in their old age. They would still be of interest, they would still be wearing well. They would be useful. It just makes a difference in philosophy of education. This still holds for those traditional people. If you have the quality of person that they want to be associated with, and it is a nebulous kind of thing, there is no formula for it. We've had a wide range of people that have this quality.

We've had some abrasive, absolutely unbelievable people that just irritate the daylights out of everybody else, but the tribal people seem to be able to tolerate them because they are what they are. If you're a rattlesnake and you're going as a rattlesnake, then that's fine. But, if you're a rattlesnake trying to go as a bunny, then it's not going to work. They'll find out. So, the quality of the person to me as I look at the people is the basic motivation, the basic reward, and the punishment. Telling them that they are going to get a certificate, a gold star, these kinds of things--it won't work. Even the young say to me, "What do I care about that squiggle they give me?", which is what they call grades. All young are beginning to question the squiggles, but the tribal people are more inclined to question the squiggles.

The last thing I would like to talk to you about is where you choose your curriculum from and your projects for education. Some of

Children learn in the oral tradition

them should come from the ways of the people and should be a contribution to the people. I see very few Adult Education projects doing this. For example, I attended, at the invitation of the Warm Springs people a week ago, their session on the return of the McQuinn Strip to their particular reservation. As I sat there and listened to them, I thought, "Where are the Adult Education people?" They should have been here helping with this particular project. How could they help? The McQuinn Strip is a little-bitty strip of land that borders the reservation. A survey by the tribe prior to presentation to Congress was going to have to be made of that particular land. An Adult Education project should have gone out and used its ability to count, its ability to read, its ability to write or develop these abilities and found those markers. Place those markers. Take pictures of that. Write about that. Do you know who did it? The local Boy Scouts of America did much of the advance material which the tribal groupings went out and checked again. Now, if the Boy Scouts can do it, where are those Adult Education people. Beginning with the advance material, the Warm Springs tribe got their own group of people. Their very old, their tribal council people and their very young because anybody who is a tribal member knows that if you're going to get a resolution, you better have all three groups. The young may have to carry it on because everything we try to get takes us at least thirty years minimum to accomplish. So, you take those three groups. But, they started with the basic data input provided by the Boy Scouts. This is just one incident in which an Adult Education group could have made a contribution to the tribal setting that would have been highly valued by the people. They have a great deal of respect in this group for the local Boy Scout troops for having done this. These are the kinds of projects that build and help people see the quality of you as a teacher; that you are really concerned about what the lives of the people are involved with.

These are a few points that I would like to convey to you; two sources of data that I would like to point out to you that might be of help to you for biographical and bibliography because both are in this volume on social education. It has many sources in it; both media sources, written sources and the social sciences. For the social science teachers of the United States--this is their magazine. They put together this one on the tribal people; education in relation to the tribal people. The whole magazine is devoted to that. As far as I can tell (I wrote in it you know, this always gives you a bias), it is excellent. The reason I also point out in it is that some of the poetry by my husband, who is a poet, is in there that you could also get a notion of what I mean about how the people express themselves.

Audience: What volume is it?

Dr. Redbird-Selam: Volume 36, number 5, of the National Council for the Social Studies. I'll leave this copy, Dr. Chatham, and they

may look at it and see if it is of value to them. The other one--these books, there are several of them. There are some readers being published now by the American Indian Historical Society. This one is particularly on the textbooks and the American Indian. This is why I greatly encourage you to prepare your own material for your own group.

These two I will leave for you. There are others that are coming out from the American Indian Historical Society. Adult Education teachers might even submit some of the material of their students, because their students are very often authorities about their way of life, for publication. Many of the students you have are authorities about some aspect of tribal life. If you understand the way that people have tried to preserve their own entity; for example, (and it may or may not be to our advantage) one of the ways of the tribal people (and some who have gone through a process of culturation have tried to get away from this) is many families have favorite children. The tribal people are not known for their democracy. They have favorite children. The favorite children were selected out for certain kinds of behavior. The other children were taught; these are the favored children (they were never lied to); therefore, there will be certain kinds of statuses this individual will have that others will not have. He is the favorite. The favorite children of many families were the children they were most reluctant to have educated. They were the ones they would hide away; try to keep at home; try to keep away from any kind of contact with other people. So, you will find among these people that are still favorite people, they will still have retained their ways of their people. For example, the Indian Historian publishes a magazine for children called The Wee Wish Tree. Some of those tribal people could write very well for The Wee Wish Tree. What they know about their ways and the concise and precise way they could express it--it could be done.

I think that as you go to work with individuals you sometimes think that there are so many variables to hold in my head--I'll never make it. There are just too many there. But, I think the quality of what you are and even when you can't handle the variables when they get to be too many, as long as you're truthful to the people about it--you'll make it! They recognize that there are too many variables for most people some of the time. No one is exempt from making a mistake.

Audience: Why were certain children picked?

Dr. Redbird-Selam: It seemed to come from the child. As near as I could tell from those groupings that had the favorite child, the child exhibited something that they don't even talk about. If you talk about it, the great spirit or somebody might take the child away. So, you can't talk about it. All you do is behave with it. You never actually say to anybody, "this is our favorite son." But, everything you do and when the children relate to that (what you tell the children

to do) indicates--and everyone knows--this is the favorite person. To say anything about it, I think most are reluctant to even mention it, now. Such a beautiful child; such a lovely child; such a favorite child; too many things might come in and take away this prized possession. Even though some today still practice the use of favorite child most of them won't talk about it.

There are a lot of things that have to do with these kinds of statuses that are at variances with the rest of the universe. Sometimes you will get these people in your Adult Basic Education and you may find that the other people are deferring to that individual and you can't understand the deference and why they aren't more competitive or they aren't doing something else. This hold is still there.

Audience: Who decides what makes your name inheritance?

Dr. Redbird-Selam: It depends on your people or your community. Sometimes it is the grandmother, sometimes it is a religious group--it will vary with your particular setting. I was given mine by my grandmother. But, that is because in our people the clan is held by the female. In other places when the important designations are held by the male, ceremonies will be entirely different. Also, if the individual does something different he may also receive a new name that the tribal group itself may give him. So, you have hereditary positions and earned positions among the people. How they set your attitude; how they set your notion are very unique for each group. I would be hesitant to generalize on that point. It's past my time. Thank you.

Dr. Chatham: Thank you, Dr. Redbird-Selam.

LIST OF REFERENCES

The following references are suggested as a starting point for further reading:

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APPENDIX

SOME CURRENT TRENDS IN THE RELIGIOUS SECTOR OF VOLUNTARISM

Any examination of the current trends and attitudes toward voluntary action by religious groups should include a discussion of some of the following major points. It is apparent from field experience and from the surveys to change within national organizations that some of these trends will have great implications for the future of voluntarism and indeed for the daily life of practitioner-volunteer. They are summarized briefly as follows:

1. Greater effort to establish valid priorities among pressing social issues and needs.

   The determination of what is most important will be made after input by participants or consumers of programs and services. There will be greater thought given to which goals are manageable by the particular agency as well as which goals are appropriate.

2. Continued emphasis on more comprehensive programs for the local community.

   There will be a strong move toward unifying services and eliminating the separate operation of discreet programs which attack only one small element in the total problem. Development programs will become an umbrella for the delivery of a variety of services, all of which have been unified for the sake of the client.

3. Accelerated moved toward greater competency.

   Directors of programs sponsored by religious groups will feel increased pressures for producing the results which are actually claimed. The trend toward greater accountability in quality of operation will continue. Individual volunteers from religious groups will become more training-minded. There will be a far greater emphasis on in-service training by health, education and social service agencies.

4. Greater relevancy of voluntary action.

   Volunteers are moving away from the charity bit. Reports from the data banks of national voluntary agencies show that the interests of volunteers do parallel their awareness of which issues are critical. Voluntary initiatives on the problems arising from drug addiction were noted in early 1969. Ecology concerns were reflected in action programs in 1971. Areas showing the strongest, steadiest and longest interest appear to be the educational ones, especially tutoring in schools and rather surprisingly, courts - and - justice ones. Movement in the health areas is just beginning, but will increase as the

voluntary sector becomes more knowledgeable about the complexities in health care delivery and learns how to make the best use of the time and skills of medical professionals.

5. Increasing variation in the types of active volunteers

The numbers of low-income citizens who work voluntarily to bring about better services or community change will increase. The volunteer with specific professional skills will be sought by agencies and groups. The sentimentalists among volunteers will be increasingly challenged to upgrade skills and relate to clients in nonpatronizing fashions.

6. A new emphasis on how a total community should function

Interest in the problem of how various religious groups should react with each other to solve a community need is giving way to attention on the more fundamental question of how a total, viable community with all its many interacting units should function. The goal will be to think about how to create a balanced, more human community, and not primarily how to get religious groups to work together on separate issues. In other words, the long-range effect of action on the total organic life of the community is to become a primary consideration. Short-range solutions presented by various pressure groups or by "intuitive" leaders will be looked at more closely and projections of data will be made in an attempt to anticipate possible outcomes as they affect the whole community.

In short, if both individual volunteers and groups from the religious sector manage to refrain from reinventing the wheel and show an increasing awareness of their responsibilities in shaping social change, great possibilities will emerge in our common future.

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